

# ADVERTISEMENT

I. **L**ithotomy: or a Treatise of the Extracting of the Stone out of the Bladder. Wherein an Account is given of the Various Instruments used, and the Method observed in that Curious, but difficult, part of Chirurgery. Illustrated with Twenty Copper Plates. Written in French, by *Monfieur Tolet Lithotomist* in the Hospital of the Charity at Paris. Translated into English by *A. Lovell*.

II. Secrets Disclosed, or a Treatise of *Consumptions*; their various Causes and Cure. Shewing also how to distinguish between the Scurvey and Venereal Disease; and how to prevent and cure the Fistula, by Chymical drops, without Cutting, several having been cured at once dressing: how to know and cure the different Piles, Hemorrhoids, Issuings, and other Diseases of the Private Parts: treating also of the Virtues of the great *East-India* Cordial Stone or Powder called *Antonio*: also the the great Force of Magick and Antipathy; by a Noble Experiment. By *John Archer, Dr. of Physick*.

III. Curious Observations in that difficult part of Chirurgery, Relating to the Teeth. Shewing, How to Preserve the Teeth and Gums from all Accidents they are subject to.

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# Pyrotechny

Asserted and Illustrated,

To be the surest and safest Means for

ART'S TRIUMPH

OVER

Nature's Infirmities.

BEING

A full and free Discovery of the Medical Mysteries studiously concealed by all ARTISTS, and only discoverable by Fire.

WITH

An APPENDIX concerning the Nature, Preparation, and Vertue of several Specifick Medicaments, which are Noble and Succedaneous to the Great ARCANUM.

---

By GEORGE STARKET,  
Who is a Philosopher by FIRE.

---

LONDON:

Printed for William Whitwood, at the Crown  
in Little-Britain, 1696.



5BBh

ALFRED

EPICURE

Friend of the Author,

READER.

READER,

Without Addition, for I am  
unwilling to mislead thee,  
who art a Stranger to me,  
and I know not thy due Title or  
Epithets, but be thou will, but a  
Stry, and I care not: I would not  
have



have the Fire fright thee, nor have thee burn thy Fingers, but have thee to understand, that a due and proper Use of that which is a bad Master, is to make it a good Servant, who when kept in discreet Obedience, can be in thousand ways profitable, and delightful to thee. I here appear like a Prologue-Speaker to a Play of *Vulcan's* whole Apprentice I am, a kind of *Jupiter's Cyclops*, and my Master bids me tell thee bluntly, (without making a Leg or complementing thy Favour,) That if thou wilt have patience, he will show thee Sport enough, and (if thou hast Wit) how not to repent of thy Twelve pence here laid out for his sake. For thus much I shall anticipate, Thou wilt find the lame Leg cured, and *Vulcan* not only able to walk, but run on both, and that so nimbly that he needs no Golden Balls to catch his *Hippolitus*, or a Net for *Venus*, but quickly overtake the flying *Daphne*, and does then more than *Apollo* could. Iacis his own Ladies, and thy Wishes. This (Reader) thou shalt be entertain'd with

the Sequel, which thus I blow the Trumpet to, and hang out also a scurvy kind of Picture of the strange WATER-FIRE-WORKS to be seen within, and without Juggling, show thee the Sea Burning, and the Fall in a Doubt, whether they are Roasted or Boiled; yet when the Crown it comes, it proves the whollomous Dish in the World: and if thou prove worthy to taste, thou wilt confess it both Food and Phyack, pleasant and profitable.

If thou ask, Who hath compleated these Rarities, I answer, A Noble German Artist, one Gwyn Reverend (at borrowed) that like another *Eliza* rode here with Horses all of Fire, and at length, having poyed his Chariot with Love, and guided it with Light, drove directly into Eternity, leaving his Mantle, and a double Portion of his Spirit upon an *Eliza* now travelling to and fro, and encompassing the Earth to destroy the Works of that Deceiver, that takes the same Journey like a Roaring Lyon, seeking whom he may devour. And to make up the Trum-

virate, I may present to thee this our  
*Author*, and to thou man like *Moses*  
*chadnee*, behold the three Children  
walking in the fiery Furnace, choosing  
that rather than to fall down and wor-  
ship the Image which *Prince Gallus* hath  
set up, and commanded all that are his  
Subjects to adore and bend their Knees  
to. And further, (for the Simile is  
thine, if not fourlooked,) there is a  
fourth amongst them, who is like the  
Son of G O D, that True and Divine  
Wisdom, and therefore the Fire hath  
no Power over them, but is their plea-  
sant Garden, and fresh Walks, wherein  
they gather the sweetest Flowers, Flow-  
ers of *Sun*, the Fair *Lemons*, Apples of  
*Paradise*, Fruit from the Tree of Life,  
and therefore are professed Enemies to  
Death, and his Armies of Diseases, the  
Leaves of that Tree being for the Heal-  
ing of the Nations. And wonder not,  
*Reader*, that I allude to *Eden*, the Gar-  
den of G O D, whose Guardian Angel  
stands Senninel with a naked flaming  
Sword, that no Man returns but he  
that passes thorow untoucht of that fla-  
ming



ming Blade, and he that hath passed thorough this fiery Tryal, hath Freedom of Access to the midst of the Garden, where (thou knowest) GOD planted his *Arborem Vitæ*. But without Fire is no Expiation, because no Sacrifice, and consequently no Service; because to him that overcomes is it only given to eat of the hidden Manna.

But by this, perhaps I and this Book grow too hot for thee to hold any longer, and away thou throwst it. But prethee, Reader, which is hottest, thy ignorant dark Zeal, or that pleasant and unfeigned Divider between the Precious and the Vile? That (I say) which is a consuming and devouring Flame of Hell, or that which kindly heats and warms with Blessed and Divine Love? answer thyself.

But hold, I am now mounted, and it may be quite out of thy sight, and seem to thee as little as nothing, and accordingly thou esteemest me. Well, I will tell thee though where I am, even in words that thou canst understand, if thou knowest any thing of Aristotle;

vi  
AN EPISTLE  
Holloo, (Reader) I am near-  
er to thee then thou thoughtest: And  
there I am, and will make bold, with  
thy Stagister, and tell that Gentleman,  
He saith not true, (not to give him the  
Lye, lest his Champions take me be-  
hind;) For this Fire burns, and can  
roast as many Animals as his Worship  
reckons up in his Master-book of that  
Subject, and may make a Feast able to  
dine his Great Parron, if he had Wine  
enough too for the Royal Fidler. This  
will the Sphaere of Fire perform, and  
besides this, any thing that the Culina-  
ry doth or can do. For to speak plain-  
ly of these two, in the Words of Trisme-  
gist, *That which is above is as that which  
is beneath.* And this is a Truth most  
certain, and all for the work of one and  
the same thing, so that if any difference  
be, it is the Culinary Fire serves all the  
Turns we use it for, in our Houses upon  
Earth, and the Elementary doth the same  
for the Astrologers in their Houses of  
Heaven. Now therefore (Reader) I ad-  
vise thee to wipe thy Eyes, I am near-  
er to thee then thou thoughtest: And

# to the READER

VII

to remove thy Prepossession, I protest  
to thee, I am no *Persian* Idolater: the  
Fire is not my Deity, yet all is Oracle  
that it speaks, there is no Amphibolo-  
gy and Equivocation in its Expressi-  
on: no, it is the sincerest Being in the  
World, it can abide no Masks or Co-  
verings whatever, but pulls all off, gives  
thee the naked Presence of all, and Woe  
to the Hypocrite (who is nothing but  
Cloaths) that falls into it. It is all Gold  
that lies safe in its Bosom, and happy  
art thou if by thy Services thou winnest  
so much upon it, as to partake of its Bo-  
som. It hath its Match no where, but  
only in the Water. Mrs. *Aqua* is its Eoe,  
and he is a High Priest of Nature that  
can joyn their Hands and Hearts, that  
can reconcile that great Enmity that is  
between them, and make them Em-  
brace: their Off-spring is still wonder-  
ful, and named, *Wisdom, Length of Days,*  
*Durable Riches, True and Substantial Ho-*  
*nour*: *Ignis - Aqua* is a Marriage from  
which we may expect more of a Uni-  
versal Peace, then the Pope can from  
a Match of the Son of Spain to the  
Daugh.



Daughter of France; he with his two  
*Indies* joyned with her nimble Wit,  
sprightly Behaviour, and pleasant and  
paradisiacal Situation, cannot boast of a  
compleater Happines, and a more rich  
and perfect Glory, then the uniting of  
these two with their Kingdoms and  
large Territories: For I tell thee, *He*  
and *She* have the Empire of the whole  
World, and (without *Hyperbole*) the Sun  
rises and sets within the Limits of their  
Jurisdiction. Judge now (*Reader*) of  
his *Power*, that is Favourite to these two;  
and of his *Power*, whom they will serve;  
of his *Wisdom*, whom they teach; of his  
*Unparallel'd Happines*, that can call them  
his. But I do thee an Injury to detain  
thee thus long: this is the painted Flag,  
(as I told thee,) the living Prodigy is  
within: enter therefore and behold all,  
and when thou hast done, confess thou  
never didst see the like: wonder then,  
and commend his Pains that hath tra-  
velled into strange Countries to fetch  
these Home to shew them to thee, and  
without Envy to teach thee to do the  
like. I have a mind (*Reader*) to put  
into

into thy Contemplation and leave thee.  
 Consider then what a strange Nature is  
 that thing of, which can never be fed  
 too much, what a Symbole of Infinitude  
 lies in a small Spark. Here give  
 thy Thoughts liberty, and when thou  
 retirest begin again to think whether  
 comes this same thing called FIRE  
 and whither goes it? What is it, and  
 what doth it? When you have taken  
 that turn, stop again for awhile, Why  
 doth the *Almighty* *Chymist* *renew* and  
 Epilogue the World with Fire, why  
 did he once wash to which Water, and  
 will not now? *Clear* to again reboil  
 with Fire? Why are *Rebonds* *Water*  
 the Parents of all Beings visible, bring-  
 ing them forth, bringing them up,  
 and yet at last turn *Clouds*, and cast  
 their own Children? These and a thousand  
 like these must present to  
 out the Charge of being curious. *And*  
 tend therefore to thy Master, *not* *to*  
*no* *voice*, and be not Childish in thy  
 Apprehensions; not a dull and imtel-  
 ligent Auditor at the Lectures read to  
 thee in *Schools Pyrotechnical*; but this  
 experien-

APPENDIX

...this Doctor Illu-  
...Text in the front of  
...where  
...too much  
...live  
...in a small  
...Du...  
...and  
...thy  
...the City of the Valgar  
...is  
...and therefore can  
...near  
...World's Defense  
...For  
...and  
...this  
...it  
...in the middle  
...and  
...and  
...with a Wall  
...let them know  
...Be not  
...if thou art thus  
...the World hath no  
...to good  
...the Stamp of  
...how can that  
...bring any Good  
...Therefore suspect  
...Evil when it pleas-  
...World, but when it makes  
Faces



Faces at thy Physick, and spits and  
spues out thy Pills as bitter; then esteem  
thy Portion wholsom, altho' the World  
take it not, it is a Child, and without  
Understanding.

But (*Reader*) the Carrier stays, I mean  
the Printer, and if I send not to thee  
now, I shall be prevented to remember  
my Love to thee at this time; I here  
therefore send it thee, be who thou  
wilt, and desire only this of thee, To  
Excuse me if (being not yet enough  
Known to myself) I remain Unknown  
to thee, and yet Subscribe

*Philanthropos.*

Take it not, it is a Child, and will not  
 thy Portion whom, altho' the World  
 spurs on thy Pills as bitter, then esteem  
 Faces at thy Physick, and thus and  
 Understanding

But Reader, the Carrier say I mean  
 the Printer, and I lead not to thee  
 now, I shall be obliged to remember  
 my Love to thee at this time; I hope  
 therefore lead it thee, he who thou  
 wilt, and desire only this of thee, To  
 Excuse me if I being not yet enough  
 known to myself, I remain Unknown  
 to thee, and yet subscribe

Philanthropos

but yet if I should have the least of your love  
I could not but be as much affected as you are  
and I am sure you will be as much affected as I am

And I am sure you will be as much affected as I am  
and I am sure you will be as much affected as I am

**TO THE**

**Honourable, Vertuous,**

**AND MOST**

**Accomplished GENTLEMAN,**

**ROBERT BOYL, Esq;**

**My very Good FRIEND;**

**Temporal and Eternal HAPPINESS**

**be Multiplied and Continued!**

**Since**

**S**INCE it was my good Fortune, first by the  
Obedience of our Mutual Friend, Dr. Robert  
Child, whose Ministry, being a man most  
Learned and Pious, I have, by his Kiss  
and Honour, seen your Lordship in the most con-  
fidential manner, that I have ever taken  
Notice of it, so as my Pen is now engaged to  
write you this, which I have done with any

but yet if I should assign this Love of Yours as the Cause of this present Dedication, I should be very injurious both to You, and to the Truths: To you, since Your Deservings are so great, as to Your own Personal Accomplishments, that were you to me a meer Stranger, yet Your own Worth may above any other that I know in England, challenge this Dedication, as one to whom the God of Nature hath been so signally propitious; as to discover many of Nature's most secret Operations, in their Causes and Workings, unknown to many learned men. To You I therefore present these my Pyrotechnical Lumbrations, as a mean Painter may present to Draught to the Critics of Apelles, herein acknowledging Your Worth, and also taking off the Suspicion of Imposture from the things I write, which being thrown humbly at the Feet of so able a Judge of their Verity, desire Your Acceptance only according to their Worth and Reality. Take in good part then I entreat You, these Lines, (not such as I wish them.) but such as the Rudeness of my Understanding could prompt me: assuring You, that though meanly adorned in Words, yet they contain such real Experiments, which will be very acceptable both to You, and to as many as have Delight in the Search after the Mysteries of Nature, and am confident that these Operations in future Ages will praise their School, in which I have been a Painful, though an Unworthy Scholar.

As for myself, I need not make any Apology. Your Honour, as being known sufficiently to You, and Your Candor and Ingenuity being very ready to excuse for me what Failings You may discover in me. Now that to such a Friend, I offer rather Plainness and Truth, than the Garb of Words. To You, I don't not, but it will be the rather acceptable, let others judge of my



## The Epistle Dedicatory. iii

my Rudeness as they please. I would not be so bold as to prefix this Dedication before the first Part of this Treatise, which is 'Apologetica', and somewhat rare, against the Abuses of the Galenists, because I would not ingage Your Honour with me in any Quarrel, that part therefore I leave to itself to sink or swim according to the Weight or Lightness of its Reasons and Arguments; the Moving Cause to which Smartness, was the Uncivility of the Galenical Party, in Reproaching and Reviling this Noble Art in general, and Helmont in particular, (to both Your Honour and myself a deserved Favourite,) whom I formerly made my Chymical Evangelist, but do now believe, not convinced by his Arguments and Reasons, but by Experimental Confirmation, and Practical Ocular Demonstration.

Myself indeed, have from the Common Enemy of the Worthy Art and Artists of Chymistry and Pyrotechny, received many Uncivil Abuses upon that very score; on which Grounds I may be thought to have written so sharply in Revenge: but although it is very true that Part indignatio versum, yet I can truly affirm, That it was not upon the score of private Grudge that I was invited to take up the Buckler, but because I saw Truth itself affronted, and contemned in the Persons of its most deserving Champions, such as were Helmont and Paracelsus: Now fearing lest if such Reproaches should pass without Animadversion, the common People who cannot read either Helmont or Paracelsus; the Exotickness of the Language in which they wrote keeping them lockt from most of our English Nation, yet whose Lives are nearly concerned in what they Treat of, for this Cause I put Pen to Paper, who otherwise had rather chosen to lie hid, and did undertake the Apology of those, whose

# iv The Epistle Dedicatory.

Books otherwise I confess myself unworthy to commend. Yet if G O D, who is only wise, have chosen the mean and foolish Things of the World to confound the lofty and wise, I hope no Man of Understanding will contend with him, nor will any of Discretion undervalue a Treasure because in a poor Earthen Pot hidden. These things I write not to Your Honour, as fearing or suspecting Yourself inclinable to such a Spirit of Prejudice, but as sensible of mine own Undeservingness, I cannot but excuse it to others, who perhaps know me little or not at all, being before-hand satisfied, that Your Honour would be more willing to cover my Imperfections, then I (without Impudence) could desire or with Reason expect. And not to detain You longer in the Entrance, be pleased to View the House itself, to every Room whereof I shall account it my Happiness to be Your Guide, who before, and in all other things am, and must subscribe myself,

SIR, Your Honour's very Servant,

George Starkey.

P Y R O.

# PYROTECHNY

Asserted and Illustrated, &c.

C A P I.

The P R E F A C E.

**N**oble and worthy to be written in Letters of Gold is that saying of Cicero, *Virtutis laus omnis in actione consistit*: to which agrees that of the Poet,

*Qua mihi fortunam si non concesserint uti?*

What profit is there of curious Speculations, which do not lead to real Experiments? to what end serves Theory, if not applicable unto Practice.

And as this holds in all cases, so more especially is it true in *Pyrotechny*, of which the whole would be vain and useless, unless the Theorems of it were demonstrable practically by the Fire.

As therefore I have in my foregoing Treatise Apologerically defended the Cause of *Chymical* Medicine from the unjust Reproaches of *Galenists*, and have proved that their Medicines are really (that which they falsely charge upon *Chymical* Medicines) virulent and dangerous, and have more



over convinced them at large of impotency and insufficiency ; now it is time to bring on the Stage such a Medicinal Apparatus as may be, and appear both safe and effectual.

The only whine of the *Galenists* against *Helmont*, that ever I could hear, is and hath been, that he pulls down, but doth not build up, labours to overthrow the used Method of Medicine, but doth not introduce a better.

How far that Noble Philosopher hath proceeded in the discovery of the true Medicinal Art, there is no candid Son of Art, but must confess it, and hath cause to bless God for the same.

But they who thus complain would be dealt with as Infants are by Nurses, have their meat not only prepared and provided, but also chewed and præmasticated for them, which is a thing unreasonable to expect, foolish to demand.

My advice to such is, that they would once cordially lay to heart, what a great charge lies upon them who have the care of lives, and what a great account will be taken of them at the last day, of which knowing the terrour, they may cease from Coverousness, Idleness, and Self-conceited Pride ; and acknowledging their Ignorance, endeavour to attain true Skill and Knowledge, by those ways and means which God hath appointed.

For our Books and Writings are only as Goads and Pricks, and may serve for Exhortations to all that are studious and sedulous, that every one for his own particular may endeavour to profit by his own labour and industry, so far as the Almighty shall be pleased to assist him.

Nor do we, as in other Arts, write with intent that our Writings may be understood promiscuously



ously by every Reader, and this is peculiar to this Art, and commanded in the Gospel, that Pearls be not cast before Swine, and for this end we so write as not to be understood.

To what end then do we trouble ourselves and others, will some supercilious *Galenist* object, if not to be understood? and will urge his example, who meeting with a Book he could not understand, threw it away with this farewell, *Quid mihi cum Auctore qui non vult intelligi?*

I answer, that practical and speculative Doctrines are far different, the one informs the Judgment in the Reason of Things, the other directs the Hand in the Mechanical Practice.

Now as to the Speculative part, our Demonstrations are most plain, true, and evident, as being drawn forth of, and grounded upon the very Nature of the Things we treat of; so that of the Existency and Efficacy of our Medicines, I know nothing that can be desired, but what is fully and clearly extant already in *Helmolt*, *Paracelsus*, &c.

But as touching the Practical part, we are to be excused, if we so write, as only to be understood by Sons of Art, and that not by bare Reading, but by serious Meditation, and unwearied Prayer to God, joyned with indefatigable Pains of searching in the *Pira*, which (under God) is the main Key to unlock all our Mysteries.

These things being attended, our Books then may serve profitably as Sea-marks, to those who shall travell in these Practices, that he may by pondering our Words, know if his Operations be true or no; and if not, where his Error is, and how to amend it.

only by every Reader, and this is the reason why  
 and commanded in the Gospel, that we should  
 not call before Swine, and for this end we have written  
 as not to be understood.

To what end and for what purpose we have written this  
 book, will be obvious to all who will read it.

Of the Art of Pyrotechny in General

**T**His Art, called by some *Chimieia*, or the Art of  
 Separation, by some *Metemisia*, or *Extraction*,  
 that is the Art of separating Salts, is by us called  
 Pyrotechny, or the Art of governing and using the  
 Fire; because that the Fire is the principal Agent  
 in our Work.

All other Agents are either singular, and serve  
 each of them, but in some Works, as Spirit of Wine,  
 Vinegar, &c. or universal, and serve for the uni-  
 versal solution of all Bodies, as the Liquor of the  
 best, yet these are neither made nor used but by the  
 means of the Fire; therefore that is the most uni-  
 versal Agent in our Work, though not of most  
 virtue, or of the largest use, though not of greatest  
 efficient, for we have no liquor which will dissolve  
 and destroy what it cannot, and what will abide  
 fix and constant therein, while in our Liquor be  
 dissolved, and dissolved, (and separated into its Elements,  
 yet this is our hidden Name, or *Diploma*, not com-  
 municable but our outward Agent (*the Fire*) is vi-  
 sible, and of most universal use, our Agent, *the Gun*  
 non, by which we make our Denomination, and re-  
 joyce with *Helmoltz*, rather to be *per Ignem Pyrotechni*  
 than to be created without it by the Schools.

The Art of Pyrotechny then (in brief,) is nothing  
 else, than by the help of *Vulcan* to know how to  
 un-

unlock Nature's Secrets, which are shut up in Concretes Vegetable, Animal, and Mineral; and to exalt them to the height of their perfection, and that by the means of hidden and secret Agents preparable in Nature, by the Fire's help, and the Artift's craft.

So then since our Agents themselves, owe their formal being to the preparation of the Fire, this is the more universal Agent gives Name to our Art, which from the Fire is denominatcd *Pyrotechny*.

### C A P. III.

*That all that pretend to this Art, are not to be reputed Artifts.*

FROM this that hath been said, it may easily be gathered, that all who contend for a share in this Art, are not to be accounted Heirs of the same; For it is not every one that can make a Fire, or a Furnace, that is to be accounted *Philosophus per Ignem*, that is an *Adeptus*, but he only who knows how to work with the Fire according to the true principles of Nature. Even as it is not every one that can furnish himself with a good Pen, a neat Lakhorn, and fine Paper, may be adjudged a good Scribe: nor any who can procure to himself a good Sword, that is to be reckoned among expert Fencers, but they only who can with skill and dexterity use both the one and the other. Right



so is it in this case. Convenient Furnaces, and fitting Vessels are so necessary to this Work, that without the same, nothing can be done; yet many may provide themselves of these external Instruments, who yet in Philosophy are as blind as Moles, and as stupid as Asses.

Nor yet is it every one that can make many subtle Operations in the Fire, that is an *Adversus*; for the Works of God are various and wonderful, and as any subject is handled diversly, it will produce divers effects, which though they may seem glorious to the eye, may yet be really trivial in value, which yet the Inventers of them (through ignorance admiring their value at a high rate) prate and promise, themselves know not what, concerning them; to the disrepute, at last, not only of themselves, but of their Art.

Therefore that true Art may not be censured for the sake and cause of these Pretenders, who are no Artists, but at the best, are Mimicks and Apes unto true Sons of Art, it will not be amiss to decypher some of them, and paint them in their Colours, that so they may be known and esteem'd for what they are, and not for what they are not, nor ever were.

C A P.



## C A P. IV.

*Of erroneous Operators more particularly.*

**A**ND first, In this discovery, I meet with such, who having gotten into their hands some Philosophical Treatise, forthwith have their minds on Fire, till they set about the practical part, and endeavour to effect that which in their Minds they have conceived.

These for the most part, chiefly level their aim, at the attainment of the Golden Fleece; for this they spend and are spent, they believe what they read, and imagine thereupon, and account nothing worth their enquiry, but the mastery of *Hermes*, and think every thing unworthy their pains and trouble, unless it be the great *Elixir*, no fortune can befall them unless they may happen to stumble upon that unhappy Stone.

This their design (unwilling to be ridiculous,) they will conceal to their power, pretending to the search of some or other more than ordinarily Noble Medicine, which they prosecute with that vigour, that they may, when that is ended, cure all Diseases, hoping in that time to cure the Maladies of their Purse, and then as for the cure of the Sick they will leave that to others.

These Philosophers at their first initiation have some one thing or other on which they dote, one on *Rain-water*, another on *Maydew*, a third on *Sulphur vive*, a fourth on  $\Psi$ , a fifth on  $\Phi$ , a sixth on *Tartar*, a seventh

seventh on *Gold*, an Eighth on the *Nitre of the Earth*, on which subject they imagine to themselves strange Chimæreal Operations, of which as oft as they miss, they are still to begin again, and when they find not what they look for, they account what they find as good as nothing. And thus they run from subject to subject, working subtilly but to no end, for because that they hit not the mark proposed, which perhaps, out of the subject they handle is but dotage to imagine, they never proceed to see and seek what God and Nature hath put in the subject, but as soon as oft unsuccessful Trials have convinced them, that the Philosophers Stone is not there, they straitway set themselves to another search.

These Mens knowledge at best is but negative, they can tell you that there the Philosophers Stone is not, but what is contained in those subjects, that they know not, because they never attempted to know.

Of this kind of Philosophers there are another sort equally foolish with the former, but far worse.

These having spent their Time and Money for a long season in these unprofitable Studies, and at last having neither Money to subsist upon, nor an Art honestly to subsist by, they fall to meer Imposture and commend that for all Diseases of Men, which would never cure any Disease in Metals. Thus one takes the Bones of Men long buried, for his universal subject, and of them distils a fetid Liquor, and sublimes a volatile urinous Salt, such as *Harts-horn* will give, and all Bones, especially those which have been rotting a long time; and this he commends for an Universal Medicine, and sells

sells at the price of Gold, attributing to it, out of a vain confidence, whatever the Philosophers have ascribed to their Great Elixir.

Another for his subject takes Soot of Wood, which by the heat of the Bath he promiseth to decoct into the great Elixir, and presuming on this as the true subject, he distils from it a Water impregnated with a volatile urinous Salt, and a fetid Oyl, which rectified twice or thrice, he calls it his *Iguis Vite*, and commends it against all Diseases, and values it at half the rate of Gold.

These dotages are so gross, that to name them is enough to confute them, and therefore I shall leave these Dregs of Chymical Artists, fit to be noted with a black Coal.

Others there are, who having tryed the insufficiency of vulgar Medicines, do fly unto Mineral Remedies, and Chymical Preparations, and they at first, conceiving great pleasure in the preparation of the same, and perhaps finding some greater success in some of these then in ordinary Drugs, straightway fall to writing of their Discoveries, that they may appear very learned, and will compile a large Volume of Preparations, some perhaps only taken on trust, many imagined only in phantasy, but never tried: This is a very great dissimulity, and to those who first gave their Names to this Art, very prejudicial, especially, when they shall extol dangerous Poysons for choice Medicines, such as Turbith, and other Preparations of  $\phi$ , and many Preparations of  $\phi$ , which are not to be reckoned among Medicines, nor are they Remedies, fit for an honest Man to use.

These sort of Men have brought into the Apothecaries Shops a great sort of Empyricall Preparations, which



which for Gain's sake, are daily more and more adulterated, insomuch that *Chymistry* on this score had almost been brought into disgrace, had not some true Sons of Art, in every Age appeared, who might pluck off the Vizard from these Pretenders, and shew them to be indeed what they are, empty Bubbles, making a great show without any reality, Clouds without Water, not worthy to be accounted what they boast themselves to be, nothing less than true Philosophers.

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C A P. V.

*Of the true Sons of Pyrotechny.*

**W**Hoever then desires to be a true Son of Art, he must resolve to give himself up wholly unto it, and the prosecution of the same, next unto the Service of God, ought to be his chief and main End intended and aim'd at.

He must joyn Prayer unto God, with serious Meditation, and diligent Industry, this is the way to attain true Knowledge; his end must be Charity towards the sick and weak, which God will bless, but he that out of a covetous Mind, and with desire of vain-glory, shall search after these Mysteries oftentimes he shall come short of his desires. Therefore is true Medicine a serious, secret & sacred Art, which requires the whole Man, and as it is to be sought for charitable ends, so is it to be employed, only with design to glorifie God in doing good.

There



There are therefore several Obstacles of true Knowledge, which it is good that every one who will give up himself unto Art, be advised of; that he may avoid and shun them; and these they are:

First of all, Neglect of God, when the Artist doth not seriously implore God's Blessing, how can he expect to be prosperous in his Search after these Mysteries of Nature, since every good Gift is from above, coming down from the Father of Lights: It is not the Reading of Books, nor is it painful Search in the Fire, that can do any good; only the Blessing of the Almighty, which must be implored by earnest and daily Prayer.

Secondly, Vicious Living, and wicked Conversation: this will make all a Man's Endeavours unfruitful, nay rather, this hinders a Man from an industrious Search; for he who is once infected with Vice, will never seriously, as he ought, apply his Mind to Ingenuity.

Thirdly, Idleness and Laziness, when a Man would fain reap a plentiful Harvest, but will neglect the breaking up of his Ground, and sowing of his Seed: This is the Fault of many, who if they cannot attain a thing by Reading, or by once attempting, they are discouraged and leave off.

Fourthly, Pride and Conceitedness, who think that all Knowledge is with them already, and if for a short time they have laboured in this Inquiry, they straight presume themselves nothing inferior to *Hermes* or *Paracelsus*; of these, that of *Seneca* may be verified, *Multi ad virtutem pervenire potuissent, nisi se putassent pervenisse*.

Lastly, Covetousness, when Men are unwilling to venture their Monies in search of Knowledge.

and

and finding a pompous Practice accompanied with large Gain, without this Expence and Trouble, they embrace the cheapest and easiest way of Gain and Profit, accounting Money sweet, though gotten out of the Ruines of Families, and the Destruction of the Sick, verifying the Maxim of an unworthy Empenour, *Dulcis odor lucri, ex re qualibet.*

To all such my Advice is to keep from meddling with these Secrets; they are not for them; but supposing thee, *Friendly Reader*, rightly qualified, Pious, Sedulous, Humble, and Charitably endow'd, I shall be thy Guide, so far as one to another may Communicate, without transgressing the Rules of Philosophy, which is to exclude all unworthy Persons from this Art, to our power.

## C A P. VI.

### Of the Operations in Chymistry.

**I**T is not my Purpose or Intent, to begin with the Doctrine of Furnaces, nor is this Treatise intended for such as know not what they are: But supposing thee to be skilful in managing of the Fire, I shall come to the matter intended, remitting such, who do not know the Mechanical Principles of *Pyrotechny*, to some other Instructor.

And to deal ingenuously; let me advise every young Artist, that he must by his own Ingénie, contrive Forms both of Furnaces, Glasses, and Pots, as may suit his intended Work, and according let him alter or vary the same.

Some

Some Men can make their own Furnaces, others order Workmen (every-where to be had) to make them for them,) this makes an Artist neither better nor worse, for as a Fencer useth a Sword which a Cutler makes, so may it be, In this case; but to direct about the Form of Furnaces, so as to fit them to the Work intended, this is absolutely required in a Philosopher.

Nor is there any thing that doth quicken Invention more, than a Destitution of such things as are to be desired, in want of which oftentimes ingenious Man, for a shift finds out such *compendious Encheirizæ's* which he would never else have thought on.

But Instruments being prepared, and Materials provided, I advise all that will undertake these Discoveries, not to spare Pains, Study, nor Cost; imploring always Divine Assistance. And forasmuch as the Principles of this Art are most abstruse, let a Man not be wearied although he miss often, for these very Errors he may improve greatly to his Advantage, if he note all his Operations, and seriously ponder every Effect. Thus by erring may Errors be avoided, and to any that shall thus search, he will perceive, that by asking, seeking, and knocking, he shall find, receive, and have opened to him, the Secrets and Mysteries of Nature.

Let his Aim be at the most noble Medicines; yet so let him prosecute them, that those of an inferior Rank, which God shall discover unto him, be not neglected, imitating that sloathful Servant, who buried his Talent, because it was but one; but employing and improving what God doth bestow, let him expect a greater Improvement of his Abilities, which ordinarily God doth grant, and give to just and faithful Servants.



## C A P. VII.

*Of the different Degrees of Medicines which are to be prepared by this Art.*

**A**N D thus I am brought by the good Hand of God, to take a Survey of Medicines, which is indeed but the beginning of my Intended Task : And here on the *Reader's* part I crave Attention, and I on my part shall promise Candour and Truth.

Medicines therefore which are truly worthy to be so called, are of two sorts ; either *Specifick*, or *Universal*, that is, precisely applicable to some few Diseases, or universally powerful in all Cases. This Division will also admit of a Subdivision, which I shall attend in its place.

The way by which a Medicine ( such as ought to be desired ) works its Effect, is *Diaphoretically* and *Diuretically*, by Sweat and Urine, as for Vomits, Purges, and the like, I leave them to such who approve them, rather consenting to *Helmont*, who concludes thus, *Reus sim coram Deo, nisi iussero, a purgantibus prorsus abstinendum.*

As for Medicines which God hath made for many (not to say most or all) Maladies, in their Simplicity, that belongs not to this place ; for this Treatise only concerns such Medicaments which are to be made by the Fire.

And in this Discovery it behoves only to rely upon



upon God's Blessing and Assistance, and to attend the Effect of all Operations most diligently, for there is no Rules that can be set down before-hand, to direct one in his Search, for as the *Fire* is a *Heteroclite Agent*, so its Products are not demonstrable by Reason; by mean of it, *Corrosives* are dulcified, and *sweet things* made *corrosive*, *Coagulated Bodies* are resolved, and *Fluid Substances* congealed, *fixt things* are made *volatile*, and *volatile things* fixed: In a word, the *Concrete* gives very little or no Light, by which to Estimate the things produced; Nature herein is most free in her Operation, wonderful in her Effects, her Footsteps are veiled with much Obscurity, yet by the good hand of God, to be found out with Industry.

## C A P. VIII.

### *Of the Keys of this Art in General.*

**T**H E Keys of this Science are *Congelation* and *Dissolution*, *Volatization* and *Fixation*, to these all Operations Chymical do tend.

*Separation* and *Digestion*, *Fermentation* and *Cobobation* are all intended for this end, to make that *fluid* and *subtle* that before was *gross*, or that *volatile* which before was *fixt*, or on the contrary.

The mean of all (on Nature's part) is *Ferment*, on the Artist's part, the Application of due Agents and Patients, and external Heat according to the Exigency of the thing required.

By these Means is sought the hidden Vertue of the *Concrete*, and made to appear openly, which is

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so far beyond the *Concrete* in Vertue, as it was in its crude Simplicity, as the best Wine is before the crude Juycce of Grapes in excellency.

For although some things have their Vertue restrained to their Form, depending on the *Vita Ultima* of the Subject, as is especially apparent in all things, which work magnetically, yet seriously in the vast Catalogue of Simples, how few things are of use without previous Preparation or Correction, either their gross Corporality, or their virulent Malignity, being an obstinate Obstacle to their effectual Energy: for the Corporious Impediment, it is taken away by *Dissolution*, and *Volatization*, in which two Operations for the most part all the Malignity of the Subject is either taken away or suspended.

For the Fire as it cleanses that which was foul, so it ripens that which was crude, it digests what was virulent, and inverts its Malignity; making it appear with new Qualities, and by means of it is the Vertue of something exalted, and made more noble by a thousand fold.

But because the Fire alone is but the Destroyer of seminal Vertue, and whatever it masters, it doth not only extinguish the same, but it doth alter it notably into strange Heterogeneities, in which that eminent *Crisis* (of which we boast) is not to be seen, therefore have the Sons of Art invented and prepared Means for the previous Dissolution of compacted Bodies, by which means the Bodies being opened, the more noble parts may be severed from the ignoble and unactive, and by this their end is attained.



## C A P. IX.

*Of the Keys in particular, and first of the  
Liquor Alchahest.*

I Am now brought to the Contemplation of a Subject of Wonder, which is indeed one of the most admirable Secrets in Nature, it is an *Immortal Ens*, incorruptible, of power to resolve all the *Concretes* of the World into their first liquid Matter, destroying their Corporiety, and bringing them to Volatility.

Its Name first given by *Paracelsus* in the *German* Tongue, sounding as much as all Spirit, *Al-gebest*, may denote its Nature; it is a Spirit of so Homogeneous a Substance, that it is not to be altered in Nature, except only by its Compeer, by which it is altered, and loseth its Vertue being once joyned and mixed with it.

Of this I intend here to speak very briefly, having elsewhere in a peculiar Treatise handled it sufficiently, and clearly, nor shall I in this place repeat what there is fully set down.

Yet because that our Intent is here to give a short System of the whole *Art of Pyrotechny*, which cannot be, without this Liquor be treated of, since by means of it the most noble End, eminent Preparations are performed, therefore it behoves us not to neglect this so worthy a Subject, lest our Work may appear (and that most justly) to be *Lame and Imperfect*.

This Liquor then is no other then that Fire, of

which it may be said, *Vulgus igne cremat, nos aqua*, which the Noble *Helmont* call's his *Summum* and *Perpetuum Corrosum*, and his *Gebennæ Ignis*; of which we shall discover, first its Efficacy; Secondly, its Matter and Manner of making: which I presume, to a *Son of Art*, will be accounted a rich Legacy.

And first it will be necessary to remove a Prejudice, which unremoved may derogate much from the Esteem of what I am now about to write, and that is, That I may not be accounted a Writer at Rovers, a Disputer of things which I know not, and a Teacher of what I never yet learned. And here I must Appeal to God, the *Searcher of all Hearts*, who knoweth, that I write not mine own Imaginations or Phantasies, but what I know to be true, not Notionally by bare Reading, but really by Practical Experience.

For from my tender Years I always coveted true *Philosophy* above all Attainments, not valuing any thing in the World comparably therewith.

For this I was willing to spend, and to be spent; and to the Glory of God's Grace be it spoken, he was pleased so far to be propitious to me (though infinitely Unworthy,) that he discovered unto me many Secrets, hidden and concealed from most of those who seek after these Mysteries, not believed by others, though the learned Men (so esteemed) of the World.

Now above all things in this World, there was nothing by me so desirably prosecuted as the *Liquor Alchabest*, which I employed myself so seriously upon, that for the space of full eight Years, that was ever one of my most painful attempted Discoveries, in which tedious Journey, my chief *Refreshing Cordial* was the Consideration of its Excellency and Profit

Profit when attained, tho' its Tediouſneſs in Preparation was a grand Diſcouragement on the other hand, which yet never could prevail with my unbroken Spirit to knock me off from this Search, till at laſt thro' the great Mercy of God by ſeeking and knocking, and aſking from the *Father of Lights*, from whom cometh every good and perfect Gift, I attained the true Knowledge of this Secret, its true Original, and Manner of Preparation, which I ſhall candidly here lay open ſo clearly to a *Son of Art*, that he ſhall not deſire a better Guide, by whoſe Direction, and God's Bleſſing, he may by Pains and Study attain what I by the ſame Means have attained.

## C A P. X.

### *Of this Liquor's Vertue and Efficacy in General.*

**N**OW forasmuch as *Bonum* and *Utile*, *Good* and *Profitable* are ſo convertible, that a thing cannot truly be denominated the former, which is not truly and really the latter; I think fit not amiſs, in the next place to give an account of the Utility of this Liquor, which being known, a Man will be encouraged to attend with Pains in the Search of the ſame.

The *Encomium* therefore of this ſo worthy a Secret, I think fit to begin in the words of *Nob's Helmont*, *In Nature*, ſaith he, *there is but one Fire, which is our conſuming Vulcan, which is originally in Nature, and therefore producible by Art, as to wit, when*



by striking of the Flint and Steel together, it is made visible in its sparks, which being taken in Tinder, are by an easie art (known to each Kitchen-maid) multiplied into a Fire as big as the Maker of it pleaseth, which at first though but a Spark, yet being cherished with Fuel proper to it, becomes in a short space so great a Flame, as would be able to consume whatever is combustible in the whole World, if it were put into it.

So likewise there is but one Liquor comparable to Fire, yet far more powerful and vehement than the common Flame; for those things which will abide in this Fire, being not conquerable by it, are by the other Fire destroy'd, and alter'd radically and fundamentally.

This Fire being distill'd from any Metal soft and imperfect, doth at first time or second, leave them in a fusible Substance like Wax, of which the Sulphur or Tincture is dissolvable in the best Spirit of Wine, and from the residue (being kept three days in a vaporating Heat) & quick and running may be separated: The same may be done in harder Metals, yea, in perfect Metals, in a longer time, by oftner reiterated Cohobations.

But if this Fire be once distilled from & vulgar, it leaves it coagulated and fix'd, so that it will endure the Test of Saturn; it's left spongy like to a Pumice-stone, but heavy like Turbith Minerals, brittle, and therefore without difficulty pulverisable, which then cohobated with Water distilled from Whites of Eggs, it causeth that distilled Water to stink, but becomes of the colour of the best Coral, whence it's denominated *Arcanum Corallinum*.

This Fire if it be distill'd from any Gem or Stone subtilly pulverized, it turns into a meer Salt of equal weight to the Gem or Stone; Pearls it resolves  
into

into a Milk, which is their first *Ens*, so also Crabs Eyes (as they are vulgarly called, being otherwise no Eyes, but Stones found in the Head of the Crab) and all Vegetable Stones, as Peach-stones, Date-stones, or the like.

In a word, it doth resolve all Vegetables, Animals, and Minerals into their first *Ens*, and in such Concretes as contain in them Heterogeneities, it doth discover and sever (that it makes separable,) the same.

The Advice of this old Philosopher, to all who had given up their Names to Art, is, That they should with all their Might endeavour to attain this Fire, if their Aim were at Noble and more than Vulgar Medicines; yet concludes it to be so hard and high an Attainment, that not every Searcher, but only such as are chosen of God, shall be Masters of it; therefore that the Champions, (who with Industry strive for this Mastery) be not discouraged with its Difficulty, which is the greater, because of the Uncouth Obscurity of all who hitherto have handled this Subject, being chiefly *Paracelsus*, and his great Expofitor *Van Helmont*.

I shall a little more particularly handle this hidden Mystery in its Effects, and Properties, (such to wit, which are to its self peculiar, and to other dissolving Liquours incommunicable,) by which means the Signs and Marks by which it may be known will be laid open, which to a studious Son of this Art will be an unparalel'd Guide and Directory, and therefore a Work very acceptable.

## C A P. XI.

*Of this Liquor's Vertue and Efficacy more particularly.*

**A**Nd in the first place, it may not seem from our intended Purpose to distinguish between this Liquor and other Subjects, between which may be thought a great Affinity, the misapprehending whereof hath caused, doth cause, and will cause many Errors, to such who have devored themselves to this Discovery, who Imagining uncertain Grounds to work on, proceed as ridiculously in prosecution of their End propounded.

Of these first are those who indistinctly confound this Liquor with the  $\phi$  of the Philosophers, of which sort I know many, who by no means will be beaten off from this Conceit, then which there can be none more absurd, if weighed in the Balance of right Reason.

For first these two differ materially and substantially, the one being  $\phi$  truly and properly so call'd, the other Salt, and is therefore call'd, *Sal circulatus major, Salium summus & subtilissimus, Liquor Salis.*

Secondly, They differ formally and essentially, the one being not only Metallick but a Metal, to wit, Philosophical, according to the Philosopher, *In metallis per metalla proficiuntur metalla*, and according to the joynt Consent of all Masters in that Science, who all conclude, that all the Principles of the Philosophical Elixir are Homogeneous, co-essential one to another, and therefore they do formally remain each



each with other, and are transmuted, so each into others natures, that Agents become passive, and Patients active in the progress of the Great Elixir.

And therefore the Philosophers Water is call'd, *Aqua sicca non madesaciens manus, nec quicquam humectans, nisi quod conveniat sibi in materia homogenitate atque identitate.* Nor is there any difference allowed betwixt perfect Gold, and the ♀ of the Magi, save only this, that one is ripe and perfect, the other crude and imperfect: And *Artephus*, to put all out of doubt, saith it is the ♀ of Saturnine ♂, in which no Metal is dissolved or drowned but Gold; and this he affirms to be the only Agent in the World for the Art.

Also both he and *Trevisan* (to put this Matter beyond all Controversie,) conclude, and positively determine, *That for their work, there is not any Agent profitable, which doth not formally abide with the dissolved Bodies, so as with them to become one thing, as the moisture of the Ground doth with a grain of Wheat, which is dissolved it is; and therefore reject as Sophistications all dissolving Liquors which are not permanent with the Bodies dissolved, and which the Bodies resolved cannot re-congeal with themselves, so that the Philosophical Dissolution of the Body, doth cause at the same time a Congelation of the dissolving Spirit, that so they may be made one together, with an inseparable Conjunction; for this, read Artephus his Secret Book. Also Count Trevisan, his Book extant in the first Volume of Theatr. Chem. and his Epistle to Thomas of Bononia, extant in the second Volume of Ars Aurifera.*

Whereas on the contrary, the Liquor *Alchadist* is a real Water, which will wet either Hand or any thing else; it will joyn with any Concretes  
in

In the whole World, not barely moistning them, but resolving them, and remaining with them dissolv'd, distilling over with them, in a Fire of the second degree in Sand, and yet radically mixing with nothing, being separable from every thing to which it is mixed in Dissolution, as Phlegm is separable from  $\phi$  of *Vitriol*.

So likewise though it dissolve Gold, yet doth it not abide with it when dissolved; which is absolutely requisite in all Generations: therefore in brief we shall give the Differences which are between the one and the other, and that as they appear in Matter, Form, and Operation.

Philosophers  $\phi$  is *Antimonial Saturnine Argent Vire*, a middle Substance, clear like pure Silver, (*Arctephus*.)

The Liquor *Alchabest*, is a Salt of an exquisite fiery nature, the like of which is not in the World beside, nor Mineral nor Metalline, circulated till it become a very Spirit, which is *Alchabest*.

Philosophers  $\phi$  wets not the hand, nor ought else that is not of its own (that is a metalline) nature, nor will it joyn with any thing else.

The Liquor *Alchabest* wets the hand, or any thing besides in the World, and will dissolve each thing according to its kind, and reduce it to its primitive matter, and will mix with it when dissolved, as a Spirit with an Aquous Flegm, but being not radically joyned, is therefore separable from all things that are dissolved by it.

In the Philosophers  $\phi$  Gold, and Gold only, is drowned, and the Dissolver and the Dissolved, after Dissolution, are united with an inseparable Union, so that of both is made one.

In the Liquor *Alchabest*, Gold and other metalline

line Substances are dissolved, but it abides with none of them, nor is it altered by any of them.

To conclude, The Solution made by the  $\Phi$  of the Philosophers is in a way of Generation, not separating the Tincture from the  $\Phi$ <sup>d</sup> part, but conjoyning them more firmly each to other, that both may grow up together to a Substance in its own kind multiplicable.

But the Solution made by the Liquor *Alchebest* is in a destructive way, extinguishing the Seed, as to a generative power, for it divides betwixt the Tincture and the  $\Phi$ , so as when once severed they can never be united again, making the Tincture volatile, which though then admirable, as to Medicine, yet is it quite alienated from its metalline nature and disposition.

To shut up then this Discourse, we conclude that though both the  $\Phi$  of the Philosophers and this Liquor are very noble Secrets, yet are they so distinct each from other, that one hath no dependance on the other, being in their Matter, Form, and Operations, as much different, as can almost be imagined.

Others there are, who conceive this Liquor to be a Mercurial Water (of which number the Author of the *Chymical Dictionary* is one, these are his words, *Alchebest, est  $\Phi$  optime preparatus contra hepatis obstructions;*) some would have it out of *Vitriol*, the Spirit of it, to wit, mixed and circulated with the pure Spirit of Wine; Some would have it to be a pure Spirit of Salt, not to mention *Docards*, who would have it to be an *Aethereal Spiritual Water*, drawn out of the Air, impregnated with an *Esuring Salt*; others believe it to be a Spirit of true *Nitre*, which they distinguish from *Saltpeter*; but, I presume,



sume, know not where to find it themselves, or to direct any Body else to find it.

For my part, I shall willingly admit, and permit, that every one should abound in his own Judgment, nor am I careful what Mens Opinions concerning it are.

This I know, that the Subtilties which are oft in *Speculative Theory*, prove *Dotages in Practice*, this my own Experience hath to me put out of question.

The Noble *Helmont* saith positively, *That in the whole World, as there is but one Fire, so there is but this one Liquor, nor any other that hath its Qualities, which the Adepti do know and can testifie.* This (as Scholar) I believe, but to deal ingenuously, I know not how to demonstrate to myself, and yet am sure, that such a Liquor which he describes, I know to prepare.

He affirms it also to be, *Tediosissima preparationis*, Cap. 9. *de Lesbasi*; and in his Chapter intituled, *Duellech resolutam*, where he teacheth the Preparation of the *Ludus* into *Altholizoin*, he saith, *This is a most difficult work; not in respect of the Preparation of the Ludus, for that is done in two Hours space, but in reference to the making of the Liquor Alchahest; and for this, he saith, the Adepti have a proof which goes beyond all Demonstration.*

This demonstrable Proof I must seriously profess is to me unknown, yet (as I said) such a Liquor I know to prepare, that shall do all that this great Philosopher attributes to his, but whether mine and his be in every respect one, as I cannot affirm, so I cannot deny it; yet I hope to prepare this which I know, in 50 8, nor should I be out, if I should say 40.

Yet that, which first I did prepare, was done at  
uncer-

uncertainty, and therefore in making of it, as I offered, so (I presume) I went alway the longest and furthest way to the Wood, besides, expecting many Errors, I wrought on much of the matter at once, that if one, two, or three trials should fail, I might have matter sufficient to begin again.

Besides, it being only a discovery, I made it not my whole business, but attended things that I knew together with it, yet since I effected my propounded desire, I considered my Operations, and if my Calculation be not amiss, I know many Chymical Preparations, more tedious than it, unless the tediousness of the Work were accounted by *Helmont* on another score, then in reference to the time, which I rather believe, and that is the noisomeness of the subject wrought on in its first Preparations, which to one Operator may be much more than another, according to the way he proceeds in his Working and Method he follows, or Instruments he useth, for great variety may be herein, yet all tending to one end, but this only by the by, I shall now come to the matter intended.

This is a ponderous Liquor, being indeed all Salt, without any watry *Flgm*, it is all volatile, being wholly a Spirit, without any corporiery left in it, of no eminent odour, for all things which send out an odour considerable, are for the most part of a very volatile nature, or consist of many heterogenities; Is it not therefore volatile after the manner of Spirit of Wine, Urine, or the like, which flie with the smallest degree of heat, but (like unto a ponderous Spirit which yields its *Flegm* in the first place) this when it hath dissolved any Vegetable Concrete, and made it volatile, will suffer the same by a gentle heat of *Balnum Maria*, to be all separated from

from itself, and to ascend in its various colours, leaving this dissolving Liquor in the bottom of the Cucurbit, no whit weakned in virtue, nor diminished in quantity.

Thus is it an immortal *Ens*, that is, whose virtue is not exantlated, by reiterated acting upon Concretes, but retaining its vigour unaltered, it is of power to resolve Bodies perpetually, being subject to casualty, but not to mutability, (save onely by its compeer,) and is therefore worthily esteemed by those who know it as an unparalelled Mystery.

## C A P. XII.

*Of the Medicines which are preparable by this Liquor, &c.*

**F**ROM what hath been discovered, concerning this Liquor's wonderful Nature, it may easily be imagined what a Key this is into Physick and Philosophy to such as are Masters of the same.

I need not to illustrate this, urge the admirable Medicinal Virtue that is in Metals and Mineral Bodies, in Gems, Pearls, and Animal and Vegetable Stones, for it doth resolve also Vegetals into their first liquid Matter, distinguishing in them all their Heterogenities, by several colours, and distinct places, one above another; in which resolution there always seats itself in a distinct place a small Liquor, eminently distinguishable from the rest in colour, in which the *Crafs* of the whole Herb, Tree, or Seed doth reside.

In



In which retrogradation of the Concrete, by this way of dissolution, there is no less of Virtue, but an exalting of the same by many degrees, only whatever virulency is in the crude Concrete, by this operation is wholly extinct, with a preservation notwithstanding of all Specifick Virtues apparent in the Concrete in its simplicity.

These Preparations, (I doubt not but) you will in your Mind highly commend, and wish with your self, that you could make the like, and to say Truth, they are eminent and very desirable, but

*Velle suum cuique est, nec voto vivitur uno.*

If you wish the thing and be wise, wish also the means of attaining it, and that is with industry set about it, so shall you be able to resolve all Herbs into their Principles, liquid without Sediment, of which part will be unctious and fat, especially in Trees, Gums, Seeds, and many Roots, and part aqueous, in which the volatile Salt of the Concrete will appear to the taste, the Liquor with its own Oyl, you may circulate into an essential Salt, which is indeed the first *Ens* of the Concrete, but if you would have things done in a lesser time, make your dissolutions in a stronger heat, and distil over your Liquor with the dissolved Body, in a due Fire, so will the Oyliness be wholly turned into a saline Spirit, which in a distillation by Bath, will come over in various colours, the *Crasis* separating itself from the Flegm, (both by colour, taste, and smell, as also by its time of coming over the *Helm* distinguishable) and your Liquor left behind at bottom, as much in quantity, and as effectual in virtue as before.

Thus, out of *Hellebore* may be made a noble Specifick against the Gout, the Hypochondriack Melancholly

Calentures and Deliria's in Fevers, out of *Colocythida*, an excellent Febrifuge; and out of *Myrrh*, *Aloes* and *Saffron*, an excellent *Antibettical Medicine*, as also, against *Lypothymy's*, *Deliquia's*, *Convulsions*, *Palsies*, &c. In a word, get this Liquor, and the most rich excellency of *Vegetables* shall be at your command. Of which *Helmont* commends the first *Eus* of the *Cedar* for long life, and next to it the *Elixir Proprietatis*, provided it be prepared by dissolution in a gentle heat, like to the heat of the Sun in the Spring, and after that digested in a like heat till the Oyl and Water be united, into an *Essential Salt*, I should advise all *Vegetables* to be prepared in the like Nature, if you desire to have their eminent Vertue, without losing those peculiar Excellencies which depend on the *Vita Ultima* of the Concrete, otherwise a speedier Preparation makes the Medicine no less effectual for curing Diseases, though less powerful as to long life.

Yet although the Blessing of long Life, may be found in the Vegetable Family, by means of this Liquor, in which respect these Concretes deserve an high estimation, yet is there nothing comparably of such Medicinal efficacy, in these Preparations, as is in Metalline Extracts, which perform that in Cure, which to all vegetable means is impossible.

Of these I purpose to speak but briefly, reserving a more thorough discovery of them to better times; for to deal ingenuously, I have travelled in these searches, as *Israel* did to the promised Land, through a Wilderness of Difficulties, Straits, and Crosses, all caused through God's permission, by the malice of *Satan*, and the envy of unreasonable

I wish not to be so happy as to see my Labour in these Search-  
es crown'd with success, to this very day, I ne-  
ver had convenience of refreshing these Operati-  
ons, but have lived contented, that if ever God  
pleased to make me to happy as to be any way ser-  
viceable to Mankind, he would grant me oppor-  
tunity, which hitherto I have wanted, and at pre-  
sent eny way not, if otherwise, blessed be his Name,  
who having belloved on me, I mean, and finding  
the unworthy hath made me unserviceable to others,  
and unprofitable to myself.

In this Liquor many things I have seen, many  
things I know by *Experiments*, and am convinc'd of  
them by what I have read and meditated, and so  
may inform any ingenious Man, that what I write I  
know to be true, by experimental oracular demon-  
stration, than which no testimony on Earth can be  
more certain.

Come we then from the Vegetable to the Mineral  
Kingdom, in which our Liquor doth approve it  
self, and may justly be esteem'd the *Philosophs*  
*Crown*, and the *Philosophs* *Diadem*, by means of  
which all Diseases, though never so deplorable, may  
be overcome and cut down, as Hay or Weeds with a  
Scythe in the hand of a Mower.

And here we might take a survey of what it ef-  
fects on Metals, then on Minerals, and lastly on *Salts*,  
*Stones*, *Plants*, *Corals*, &c. All which we could re-  
present as in a small Map or Landscape, but that we  
are unwilling to have this small Treatise swell into  
a voluminous bulk.

The King of Metals, *Gold*, of Nature most fixed,  
that endures without the least diminution, the  
most exquisite Tryals of *Vulcan*, yet it calch'd  
into



into fine *Atoms*, or laminated into thin Leaves, it be put into this Liquor, and digested in a Glass well closed in a heat, such as is the heat of a boiling Bath, in a few days, the Gold will be dissolved in the Liquor, without any Sediment; the Liquor then being distilled from it, leaves it in the form of a Salt fusible, which cohobated often with the same Liquor, is made volatile, and comes over in two colours, white and red, the red is the *Himafix Tincture*, and the white may be reduced into a white *Mercurial Body*, after the dissolving Liquor is separated from the same.

This is the highest Preparation of Gold that can be made by means of this Liquor, being in fifth Essence, and is of power to cure the most deplorable Diseases, to which the Nature of Man is subject. But the Majesty of Gold, which is the first preparation of it, by means of this Liquor, is a most eminent Medicine, against all *Malignant Fevers*, the *Pestilence*, *Rashes*, *Plagues*, &c.

Most excellent also is the fifth Essence of *Silver*, and *Silver potable*, made by the same way and process: but the Sweet Oyl of *Venus* doth exceed in virtue both the one and the other, and is thus made.

Calcine good *Vitriol* till it be thoroughly wasted, what will waste, then dulcifie the Colchotar with pure Water, and dry it, to this dried, put an equal part of this Liquor, for it will be dissolved easily and speedily, distil off your Liquor, and pour it back again, and thus cohobate it, at the least twelve or fifteen times, so will all the Body of the Colchotar be brought over the *Helix*, in form of a green Liquor, digest this same, in a gentle heat,

of

of a Bath; for about a Month, and then distill it in a slow Fire, so will the whole Metalline substance of the *Kiesel* come over, leaving the Liquor below in the bottom of the Retort, in its entire power and virtue. To this Liquor, or Spirit, put an equal quantity of  $\star$ , dissolved in as much Water as will dissolve it, so shall you separate the green Liquor from a white Sediment, which white Sediment will give white Metal, as fixed as *Silver*, and which will abide the rest of  $\star$ , but yet formally distinct from *Silver*, which thou (if a Philosopher) shalt easily perceive, however as good to a Metallurgist, as the best *Silver*, the green Liquor drie up in a Viol-glass, by evaporating all the moisture, for it is the *Sulphur* of the  $\star$ , mixed with the  $\star$ , by which (more that) it is fixed, so that it will abide all Fire, this *Sulphur* extract with the most pure Spirit of Wine, which will dissolve it, leaving the  $\star$ , distill away then from it (thus dissolved) your Spirit of Wine, and you have left a very fragrant green Oyl of  $\star$ , which is its *Sulphur* essencified, by these Operations, as sweet to taste as the best Honey, then which Nature hath not a more Sovereign Remedy, for most (not to say all) Diseases: This is the true *Nepenthe* of Philosophers, causing certain Rest, and asswaging all Pains, but ever after Sleep, leaving the Party either sensibly amended, (in more violent and disturnal Diseases) or quite well, in less rigid Maladies.

Of this subject I can write more experimentally; and upon  $\star$ , as also on *Sulphur*, and  $\delta$ , as being of no great value, though when prepared of most transcendent Virtues, I shall be able when I make this Liquor again, to give a larger Discourse of it, being unwilling to be a Relater of

what I have on trust from others, but what I can truly know myself. So much I have seen as convinced me, both of the existence, and of the utility of this Liquor, and don't conceive it so long, or so tedious in making, of which I purpose to satisfy myself (God permitting) shortly, for if it were so tedious to make, and so slow in making, neither *Mercurius* nor *Paracelsus* could try so many Experiments with it. Sure I am, that what I made, and was the result of many years tryals, (off and on) but of eight two years is almost daily (I am sure weekly) search, and I was the best of us, yet my care notwithstanding, my Glass (once in distilling broke, and my Skill was as much, as to Brazil's, but during the time it was in my custody, it was not the Night nor Day. For Magistries I made many, but was mostly unhappy in Quiddities, partly because I was hasty, and would have things done faster than Nature allowed, so as being about to perfect my *Sulphur* (as I have described) I broke my Glass, and lost both one and other, being both volatile. 2 to 100000.

But it is safer to make *Magistries*, than it is to dissolve the *Metallic Calx*, and then draw away the Liquor (and if you please) to repeat this three or four times in hard Metal, then have you the Metal or *Mine* (like I sugar Salt) of a fragrant scent, potable in any Liquor, and which will yield its Tincture if dissolved in pure spirit of Wine. 3 to 100000.

However, if you have bare Furnaces, that will give heat to your mind, then proceed on, not only so, the making Metals possible, but also volatile, temperate then the Central Salt from the Tincture which is the Oil of Sulphur, and fix this, as is taught concerning the Sulphur of Kings, and so you have Medicines, which will effect whatever can be desired by either Patient or Doctor.



I should easily here, (if I should follow the  
State of my Genius) run out into a large Volume;  
but I should then prejudice and lame a Treatise  
which is concerning this Liquor in *Latin*, which  
was chiefly written, while my Tryals were in the  
very working, and which I purpose shall yet  
long see the light, in which Reader (if thou canst  
but attain the Liquor) thou mayst abundantly be  
instructed how to use it, and so I shall not this Di-  
scourse, and come to the last thing on this Subject  
promised by me, and likewise expected by thee;  
and that is, to declare the manner of it, and in man-  
ner of making.

C A P. XIII

Now as for the Supply of Metals, they can-  
not be too flowly in, to be the matter of their  
making, and its Manner of making.

**T**his Secret so efficacious and so wonderful, is  
is of unspeakable use when found, so it hath  
found in the World many who have attempted the  
attainment of the same, and not without good rea-  
son, since being attained, it abundantly recompen-  
seth the Pains and Cost laid out upon it, in its vir-  
tue and use.

But as it is in all things which are sought in the  
Universe, so is it in this, there is no endeavour  
profitable, unless the search be made first, *In debita*  
*materia*; and nextly, *Per debita media*.

It is not every new thing, nor yet every strange thing, that is, or may be made, that will when produced, prove to be this Liquor. No, verily, let the Artist work his pleasure, yet will not let her transgress her own known Rules, to make what the Operator to his idle phantasie shall expect, but that only to which she is bound by the Law of the Creator's bounds. *Il y a un uoie (toipid est) uisus, uoie*

Now from this Mastery, we shall exclude all Metals, and Metalline Bodies, for first, as the Central  $\phi$  of them, will be a perfect Creature; for it is commensurable with nothing in the World, but is a single, indestructible One, which being a real  $\phi$ , will not wet any thing, but that which is homogeneous to itself (that is)  $\phi$ al, and so is not the Liquor of itself, nor can be by any Art mixed with ought else, either by Sublimation or Dissolution.

Now as for the Sulphurs of Metals, they cannot be separated rationally from the Mineral Center, without this Liqueous Help, and so would come too slowly in, to be the matter of that which must be perfected, ere they can be separated and had.

Now for Mineral combustible Sulphurs, as they are very much inactive Bodies, so they cannot be really altered in their Nature, but they are made passive Medicaments, not active *medicaments*, though these passive Medicaments, as to the cure of Diseases, are mightily operative, yet as to a dissolutive virtue, in reference to Bodies, that they have not (unless burnt) and so they yield an acid Liquor.

We are therefore excused from Mineral and Metalline Sulphurs and  $\phi$ s; now as for Metalline Salts, they

they also are to our purpose immutent, since all of them (none excepted) yield an acid Spirit, and so are contradistinguished from our Liquor, which is not acid, for so it would not be immutable in acting, according to the true Rule in Chymical Philosophy, which is, *Omnia acida Spiritus corrodat corpus esse saturet.*

Our Liquor then being no acid, but a contrary kind Spirit from acidity, we reject from it Saltpetre, Vitriol, Sal. Orb. Sea Salt, and in a word, all Salts naturally growing in the Earth, or extracted out of the Earth, which all (none excepted) yield an acid Spirit.

Alkalis may, above all that are named, claim the preeminence, and truly they deserve it, their Spirits not being acid, and therefore they are Dissolvents next to the great Liquor, of highest esteem, of which hereafter we shall treat at large.

Yet these also, though most noble Spirits, do notwithstanding spend their virtue in dissolving Bodies, and are conglutinated upon them, into a Salt (yet retaining its volatility,) we therefore exclude them from being the Subject of our Liquor.

To be brief therefore in what I intend, I shall come to the Matter Indeed, and with it shall discover the practice of the Liquor's Preparation.

It is by Hillenius called *Lactis*, in these words, *Strapazata* &c. Reliquis reports *Lucet*, &c. In which place, because the whole Mystery is in few words couched, I shall become a candid Interpreter of his enigmatical sense and meaning.

He first saith, *Ars inagando sollicita est corpori quod fante paritath symphonia colluderet nobiscum ut*



a corruptent, requires dissipation, &c. which we may  
 thus render in English, The Master-piece of Pyrotechny  
 Art is dissolved, it is to find out a Body, which may be  
 with as much Symmetry, or coherence, &c. as  
 Principles can find in it, or heterogeneity of which  
 work in it a dissipation of parts. This is the true  
 sense of that Paragraph, and indeed is a brief, but  
 very full description or determination of the highest  
 Object, and the unparalleled Master-piece, of our  
 Art. For it is out for the Chymical Art that is in-  
 lectuous about this discovery, the *Alchemist* (mean-  
 while) minding his Categories, Explanations, *Images*,  
*Figures*, and *Demonstrations*, &c. the *Grammatician*  
 his *Criticisms* in Languages, the *Astronomer* the  
*Course of the Planets*, and the *Situation of the Earth*,  
*Stars*, but the honest, conscientious *Physician* he  
 minding the recovering of sick Persons, and the con-  
 quering of *Maladies*, which that he may perform  
 his search is after the secret hidden Spirit of things,  
 for the extraction and casting of which he lay  
 out with diligence to attain the means, and those  
 are this Body, here hinted in this fore-cited Para-  
 graph, and our immortal *Liquor*, which is the pro-  
 duct of that Body.

This Body is neither singly fixt, nor volatile, but  
 both one Substance of two distinct Natures and  
 Essences, which is not obscurely gatherable out of  
 the words themselves, which sound thus, That a  
 Body is sought, which may cohere with us, or make  
 sport, play, or game with us in the Symmetry, or co-  
 hering found of so great purity.

This word *Symmetry* is but a borrowed Metaphor  
 from Musicians, from whom this Author borrows  
 oft especially when he discovers and describes it &c.

*Alphabetical Operations*, as for instance, which speaking of the *Grand Archange*, and their Operation, he useth this Expression, *That they do perform their Cares in Tune, and in Harmony*, alluding to the Instruments of Musick, which when tuned to *Flutes*, do then sound in the most perfect Concord, being in Unity, all other Concorde being but approaching steps to the Perfection, to this second, which is the most intimate Dissonance, is Contradistinct, *couple d'ordonnance*.

But as a *Symphony* must always be imagined to be upon two Notes, or less, so this Metaphor denotes a Quality of Qualities in this Body, which yet must consent together in Harmony, *chacun a sa part*, or *Symphony*, *l'un sonne a son ton, et l'autre a son ton*.

That the Quality is not in the Body, but in the Diversity of Qualities, under which this one Body appears, the words are Proof enough, as before said, the old Philosophers say, *Si l'âme est dans le corps, elle ne peut être en deux lieux à la fois*, which must have been said, if diverse Bodies had been taken for this Matter, *mais le Jugement de l'âme ne se peut faire par les sens, et par conséquent par les organes du corps*, would have said, *Tout ce qui est dans le corps, est dans le corps*, to be used for this Work, *pour tout ce qui est dans le corps, on ne peut rien attendre, car le corps est certainement weakened much, si son esprit est détruit, et ne peut être en deux lieux à la fois*, by reason of this irrational Mixture, *l'âme ne peut être en deux lieux à la fois*.

It is a body then (not Bodies) which Art affects to save, her longing in this particular, and such a Body, which being one in Essence, and radically shews to fight, distinguished into a twofold Diversity, yet only distinct in Qualities or Complexion, but agreeing so fundamentally, as being touched by an Artist's hand, may in an Artist's ear make a Musical Harmony and Melody.

Of

[illegible]

A third thing in this Body, which is very considerable is, that as it is two numerically, to be found with Pains and Industry, yea, and with Difficulty, so is it also admirable when found, enough to puzzle Reason, and stop the Sense: to consider how such a Body should be in such a Subject, as it is discovered to lye in: Therefore the profound Philosopher





It requires in a manner a Solidian, to believe in Existency, but with industry it is to be attained, and made visible and apparent; and then it is so incredibly differing from the Subject to which it was couched, that it raiseth an Admiration in the Art to contemplate the effect.

And yet if the Briefness of this Treatise would permit, I could easily silence the Admiration, with the Contemplation of the like, in not less probable Productions, since out of the bottom of Corruption all Generations do spring forth, but that my intended Purpose calls me off; as speedily as may be having Task sufficient to perform; after this is ended, so great, to wit, as will swell this Treatise to a Bulk beyond what I intended.

A fourth thing therefore that falls under our Observation in this Discovery is, That this Body being single, containeth all Mixtures with any Ferment.

And inasmuch as Ferment is *Partes transmutatiles*, since this Body will admit no Marriage with any other Ferment, it is therefore the washing of a Black Mass, to attempt its Transmutation.

The Reason is rendered, For that it cannot find *Dignus seorsus* as *alchemia*. The Means operating by which it attains this Dignity, and peculiar Eminency, is by Reduction, *Ad Atomos minimas in Natura possibiles*.

Thus is this Latex, which is vile and contemptible, advanced to transcendent height of Purity, and Perfection; which word is soon said, not so soon understood, but hardest of all to be done.

This Operation is in few words taught by *Paracelsus*, where he saith in his Treatise, *De Viribus membrorum, Cap. de Hepate*, The Process of the Alchabisi

it is, (Viz. a Coagulation of the Elements, at the  
 end of Coagulation in the form of a solid, but of a  
 soft and fluid nature, &c.) which short  
 Process, is the greatest Light that acute Philosophers  
 give concerning this Mystery; no marvel then if  
 its Doctrine hath remained so obscure in the world  
 to this day.

Nor is Helmont's Doctrine much more plain, this  
 being their Intent to write so as not to be under-  
 stood, intending their Precepts should be only as  
 Goads to young Artists to stir them up to a serious  
 Inquiry after such Things, which they only gave  
 hints of, but leaving the discovery of all to God  
 only, who will be the Dispenser of these his Gifts  
 even to the World's end.

But I have resolved much more a pert Candid-  
 ness, knowing how profitable this Secret would be,  
 if more commonly known unto the Sons of Men,  
 therefore I have so far adventured the Censure of all  
 present and future Artists, as to discover these My-  
 steries with much more Openness than ever yet hath  
 been done.

To return therefore to our Task proposed, which  
 is the Explication of that place of Helmont, which  
 of all his Writings, doth most fully teach the Matter  
 and manner of making of the Liquor Alchabiss, of  
 which we have unfolded part, in what we have al-  
 ready written.

Which that we may recollect, in order to a fur-  
 ther Progress, this in brief is his Doctrine, concern-  
 ing that Liquor. It is a Body of Salt, appearing in  
 two forms, yet reducible to such a Symphony, that it  
 is not corruptible for the future. It is found in a Lu-  
 tax, by curious and diligent search; and considering  
 the Subject in which it lies, it would astonish a man to  
 con-



contemplate in Nature, as it is when perfected by Art, and so it is in its Original Matter, a Subject of Contempt, and in its Evaluation an Object of Wonder.

For finding afterwards an Body more noble than it self, to joyn withal, it is not commiscible with any Ferment, and so not capable of Transformation.

Now that which is added, *Sed labor Sophia anomalum in natura efficit*, is but only a further Illustration of what had been said before, for the whole that is said of this Liquor, may very apely be reduced to four Heads:

The first is what Artist desires, and is comprehended in these words: *Ars induganda sollicita est corpori, quae tanta puritate Symphonia colludret nobiscum, ut a corrupte nequies dissiperet.* This is the sum of what the Artist would attain, and is the chief of all which can be by Art sought for.

The second is, What Art by Industry doth find, comprehended in these words: *Et tandem superstat Religio, regens Latice, qui ad minimos redactus Atomos in Natura possibiles, cunctis, omnis fermenti Cunctibus sperneret. Desperata est ergo, ejus transmutatio dignius se Corpus non reperiens cui nuberet.*

The third discovers the Anomaly of this Production, in these words, *Sed Ars Sophia anomalum in Natura produxit, quod absque fermento commiscibili a se diversa surrexit.*

The fourth contains a short Adumbration of the Process, in these words, *Serpens iste seipsum momordit a veneno revigil, & mori dainceps nescit.*

Thus we have discovered unto us this Liquor

in its Subject Matter, which is a *Liquor*, in its Production mediate, which is a Body of two Natures, betwixt which in the end must be a Synthesis, so to cause Incorruptibility, in its final Production, which is a Subject incapable of Ferment, and beyond the possibility of Transformation, (this to be understood with due Limitation:), now let us consider what is added, *Sed Labor Sophia enamelum in Natura facit, &c.* But the Labour of Philosophy hath brought forth an Anomalous Product in Nature, which took its being without mixture of any Ferment, heterogeneous to itself. *This Serpent bit it self, revived from that Venome, and is from thenceforth immortal.*

The Anomaly of this Generation, would require a full Treatise to unfold and lay open; in this place I shall therefore discover it but briefly:

It is Anomalous, first in its Operations, That any Agent in the World should act without Repassion, (though to heavenly Bodies natural, yet) with subsonary Creatures it is unusual, except *Vulcan*, and this Liquor.

It is Anomalous in its Matter, for the tree (usually) is known by its fruit; and the Matter by its Product, but here it is otherwise, for this Product is immortal, most pure, and incorruptible, though the Matter of it be of all in the World most corruptible, impure, and mutable.

It is Anomalous in its Manner of Production, for itself becomes Ferment to itself, so that without addition of ought, but what is of itself, this so strange an *Ear* is produced.

The means of its Production is by reiterated Solution, and an intervening Coagulation, and thus is the

Subject brought to the most subtle Atomes, or what in Nature it is capable.

This is the Spirit of Life, being indeed nothing but a Serpent comparatively, which being slain at its Tail, by degrees devours itself, and at last is renewed into a pure Essence, over which Death hath no power.

Of its Mortality, and Immortality, now both are true concerning it: I might largely dispute, and enlarge this Discourse upon the Subject, into swelling Volume, but the Brevity at first proposed to my self, and promised to the Reader, calls me off, and my intended Task reminds me with what speed I can, to pass forward to that which is behind.

The Anonymity of this Generation, would not be a full Treatise to unfold and lay open; in this place I shall therefore discover it but briefly.

It is Anomalous, first in its Operation, then in its Nature, and lastly in its End. As it is Anomalous in its Operation, so it is Anomalous in its Nature, and lastly in its End. As it is Anomalous in its Operation, so it is Anomalous in its Nature, and lastly in its End.

The Conclusion of this Subject, with a Peroration unto Sons of Pyrotechny.

Thus have I (Courteous Readers) with much Ingenuity, endeavour'd to Unmask unto you Nature in her Physical and Medicinal Secrets, I have led you the true Way and Means of proceeding in these Disquisitions, so as to be successful in them, having taught the Necessity of Philosophical Keys, without which nothing can be done in this Art, of which the noblest of all the Liquor Alchamick, we would not pass over in Silence, but as becomes a True INTERPRETER of NATURE, gave it its due Dignity of Precedency, as being the noblest and



and most eminent of all Keys, more universal (in its Operation) than the ☿ of the Philosophers, which is but a particular thing, applicable only to its own kind, and that in reference to a particular disposition of Species. Whereas this Liquid is universal, and without Limitation on all the Members in the whole World, which I deliver, as in the *Vita Aeterna*, and perfectly reduced to their true Nature, in which their greatest Virtue is found, by which means those noble Medicines may be prepared, of which both *Belus* and *Paracelsus* glory, not without cause, whence by them may be cured all the Infirmities incident to the Body of Man, and in the Life vindicated from the danger of Diseases, which by any one of these great *Archeas* are conquered and cut down, as Hay or Grass with a Sickle.

It is a thing very desirable to have such Medicines at command, and who would not be willing (though with great Pains and Cost) to purchase the *Horridum Gold*, which being taken inwardly with a few Drops, cures the most desperate Diseases, either inward or outward, to which Man's Nature is subject, as the *Leprosy*, *Gout*, *Palsy*, *Epilepsy*, *Luxury*, *Ribald's Wounds*, *Stomach*, *King's Evil*, *Venerical Disease*, &c. and with the same cures all Fevers and *Agues*, the *Phlegm* only excepted, which is cured in a Month, as also any sort of *Consumption*, and (in a word) is a perfect Remedy for any Malady, prevailing over all, but Death (which yet by curing all the Ills of Life which reach the Heart) it makes so terrible and dreadful.

It need not surprise in the *Glorious Subject* of *Vitruvius*, otherwise named the *Sabbat* of the *Philosophers*, nor in the *Archean Corallum*, the

*Glori*

of the *Medicinal* *Masculine* by *Phy-  
 sician* *and* *the* *Vital* *Pile*, and *the* *Medicinal* *and* *the* *Lib* of *8*, nor in  
 my *works*, of which it is a dialogue would be  
 to give a which the *judicious* *Reader* may  
 in *the* *Parables* and *Aliment*, in which, with  
 many *precious* *Jewels* (having this *Key*) he may  
 in *the* *Nature* *Cabinet*, I command as *pleas-  
 ing* it is on to *initiate* a *Reader*, to *commen-  
 dation* him what he is scarce likely to attain; and *for*  
 such is this *Secret*, which scarce the hundredth  
 and *about* may or shall be *master* of; nor any  
 such only whom the *ALMIGHTY* by a more  
 ordinary *Grace* shall bring thereto. I would  
 with (if it is seemed good to the *Almighty*)  
 that this *Secret* were more commonly known  
 it is: But I dare not prescribe *Rules* to the  
*High*, knowing that he only will be the *Dispen-  
 of* this *Talent*, unto the *World's* end; nor  
 any attain unto it whom he by a *peculiar* *Grace*  
 shall not bring unto this *Knowledge*; forasmuch  
 as it is not in him that willeth, nor in him that  
 can, but only in the *Blessing* of the *Lord*:  
 such *Secrets* are revealed to such as he hath chosen.  
 To him only be everlasting *Praise*, and *Dominion*  
 and *eternal* *Benediction*. Yet would I advise  
*Helmont*, That as many as desire to be *masters*  
 the more noble *Art*, in *Medicine*, should  
 all their *Might* endeavour the attainment of  
 the *Secret* so much esteemed, for its almost  
 innumerable *Virtue* and *Effects*, of which may be  
*Valerius* *de* *sermone*, *de* *sermone*, and *de* *sermone* he  
 will be *industrious* and *diligent* may by *patience*  
 and *Prayer* perfect his *Desires*, to the *Glory* of *God*,  
 his own *Comfort*, and the *Relief* of many *thousand*.  
 Yo

Yet would I not advise any young Artist to make this Secret the beginning of his Chymical Studies, as many do, of which I feel my self was too innocent; for this is but a preposterous Course of searching into Nature's Secrets. This being indeed as it were the Corollary or Top-flower of the medicinal Art, (not to vie this Secret with the Medicine of the *Magi*, their *Aurum Potabile*, compounded by means of their Stone,) now, who but a small Man being to climb up a Ladder, will begin at the uppermost Round, and refuse the lower Steps, resolving not to step one step, unless he may at first reach the uppermost of all; so mad is he, who would devote himself to the Study of true MEDICINE, and yet will account nothing worth his Enquiry, except it be the finding of *Hermes*, or this Peerless Key, the *Liquid* *Alchymist*.

From which preposterous Fallacy, that I now seriously Dehort thee (whoever thou art) a fruitless Beginner in the Discovery of, and Enquiry after Nature's Secrets: Consider with me that all the Works of Nature, are concatenate or linked together in such admirable order, that one does immediately and successively discover another, God in his Wisdom providing for the Necessity and Convenience of unworthy Mankind, making one thing to be a Key unto another, and each subordinate Discovery a help unto a higher.

Now that all things in the World are made for the sake and use of Man, is confirmed by several places of Scripture, and appears by Experience, each Day affording Testimonies of the same.

From Hunger Man is relieved by a plentiful Pro-



sion of Food, both Meats and Drink, from Cold by Clamps and Aches, from Diseases by Medicines.

Nor hath God allowed the cure of the Sick up to the rage of the argument of the highest Arts, for very few there are in an Age, that have the Skill, although I believe it to be chiefly the English Neglect, that so few do know, what Lessons our Heavenly Father hath left us in the Creation, for in simple Concretes may be found the perfect Cure of most (I or to say a little Diseases, were we but diligent, as we ought in the Inquiry and Search after them.

But because the number of Herbs is almost infinite (as to our knowledge) the Vertues of them known to very few, and those which are known are more weak in Operation, and less easy, to stir a Principle upon Simples, where a very tedious and difficult, therefore there are some Simples that with an easy Preparation have admirable effects (as is known in one Juice, as was said, by which might be cured how many Diseases may be cured, and by it many more, and more difficult.

For surely, although many Concretes are, as we have seen, formed them of singular Vertue, yet the difficulty of procuring by them, may appear by Instance. As suppose a Man who is troubled with *Agonizing Pains*, would be cured, or at least eased, by such a way of procuring, for several Intentions, several Herbs are gathered, as *HERA AUTUM, RECAPITULA, ANIS, MALVA, SEM. DILLI, &c.* These by Infusion are made into a Drink, and by it ease is found, yet a Physician should have many such Patients, that would require a large stock of these Simples, which is gathered out of Season, and of little or no Vertue, and therefore must be provided in due time.

and because these Diseases will not be confined to such Seasons of the Year, in which these Herbs are in their greatest Vertue; they must be therefore gathered seasonably, dried carefully, and kept safely, else their Vertue before use, may be either notably impaired or quite lost: now to save the Quantity of all Herbs which are recommended for all the sorts of Diseases, from which Man's frail Body is subject, seasonably gathered, carefully dried, and safely kept, is a Task (I fear) unaccomplishable, unless by the Doctor's of our Age, who have taken all this Care to the Apothecaries, in which they are so infinitely negligent, that do not think it considered good enough, but sell out of hand to us.

But besides this Spoiled Herb, or Seed, or Flower, or Root, though ever so carefully gathered, or maturely dried, or carefully kept, yet the time are liable to a spontaneous Lustre, which is (when gone) irreparable; which I have known to remedy, many Inventions are used, but no way little successful.

However, the *Medicinal Apparatus* for such a Practice is so great, that a Man may be said to resemble a Shop of goods, situated from Port to Port, then to a Shop, or a well-stocked Apothecary's Shop, from Town to Town, so that all the Remedies that is left a Physician in this Case, (unless he will be in distress, when he is to be able to leave it,) is to expect Apothecaries furnished where ever he goes; and for his own part, to attend only the Good will of his Patients (which is the Trade of all our modern Doctors) by which way he may as confidently assure himself, on the distressed Patients, of good Success, as that Mother-bank could, who supplying our thousands of Receivers,

or several Distempers, of which he knew not the  
put his Patients to draw each one his Chance,  
adventurate, out of a Bag, with this short Prayer, *God  
send thee good luck!*

Moreover, who sees not, that notwithstanding the  
large Provision God hath made for the Cure of Dis-  
eases, by the means of simple Medicaments, that  
scarce a certain Cure of one Malady in ten, hath  
yet been found out, in the common way of Pro-  
fesse, and if I should say, not one in so many, I  
should do them no wrong.

Therefore hath the Necessity of Mankind put  
Men upon the search of a more accurate Prepara-  
tion of Simples, to the end, that Nature being help-  
ed by Art, through her Administration, and in  
Co-operation, Medicaments may be prepared,  
which may effect that which before was sought for,  
in several Simples, and without success, because  
of either Ignorance of their absolute Vertue, or  
Negligence in their Gathering, or Keeping, or  
Indiscretion in their Application, or Administration.

Now this is done many ways, and according  
to the several ways of handling of them, Medi-  
cines may be made of various Vertues and Ex-  
cellency.

Bare Decoction, which is the height of the *Galenical  
Tribe's Therapy*, is a slovenly, ignorant, blun-  
dering Dorage, the Unsufficiency of which kind of  
Preparation of Vegetables, sundry successive Ages  
have testified, and many sick People to the loss of  
both their Expectation and Monies, and not rarely  
of their Lives, have experienced.

Which Insufficiency, several studious Sons of  
Art observing, have with all possible Diligence, at-  
tended



tended the Preparation of Simples, and this for the taking away of their *superfluous* *Humors*, the *diminution* of their *Credulities*, the *extinction* of their *Ignorance* and *Malignity*, and advancing of the hidden Spirit which is *ethereal* to its transcendent degree of Purity.

To these, in Testimony of their being sent from God for the pulling down of the old ruinous Way of the blind Philosophy of the *Heathens*, were given certain *Diplomata*, or Evidences of their Mission, by the miraculous Testimony of powerful *Dreams*, commanding Credit in their Doctrine, so new (as to *repute*) and so *Diametrically* opposed to the good old Way, (so stiled and believed) of the *Ancients*, which without such commanding Arguments, would never lose the Reputation they had by long Prescription gained in the World.

By this means, the ingenuous Sort being awakened, all of them seeing their own Nakedness, some triflingly sought only for Fig-leaves to hide the same, others being convinced thorough of the Insufficiency of vulgar Medicines, seriously inquired after a more secure Way.

And reading of the rare, and almost miraculous Virtue of some choice Secrets, which so highly adorned, and for that cause were so highly commended by the *Artificers* or *Champions* of this Discovery, their Minds were wholly inflamed with the desire of them, rejecting and neglecting all other things below these Top-secrets, as being unworthy their Search.

To these, my present Peroration, concerning this fore-described Subject, is intended, to whom I shall Address myself in this sort.

That you are convinced of the Insufficiency of the

the vulgar Method, I am glad for your sakes, I am of your Mind and Opinion, and can convincingly satisfy myself and the World, of the Truth of the same, as in the first Apological Treatise I have in part done.

That you also are desirous of the most noble Medicines, I commend, only advise, that this Devotion of yours be managed by Discretion.

But that you should wave all Practice upon, or Disquisition after Inferiour Medicaments, and only prosecute the Liquor *Alchabest*, the *Horizontal Gold*, &c. it is so high an Injury to Discretion, as if a Man who is convinced of the reality of the Philosophical Tinging Elixirs, Red and White, should reject all Means of livelihood, unless he might attain this matchless Way of Maintenance.

Should a Man never attempt a Draught of *Periarting* unless he were certainly able to mend *Nilus* his Draught of *Venus*, it is unlikely he should ever be a good Linner: Or should a Man refuse all Employment in the *Commonwealth*, unless he could attain to the *Supremacy*? He might, and certainly would spend all his Life unprofitably. Or should one absolutely resolve against all Deeds of *Charity*, till he were able to relieve all the Poor round about him, he would be accounted (and worthily) a rash resolved Man; yet not unlike to him, who adjourns his Practice in Medicine, till he may equal *Avicenna* or *Paracelsus* in Medicines.

For such a Man is ungrateful to God, injurious to himself, and unrighteous to his Neighbour, and with his own hands doth what in him lies to Ruine the Foundation of his future Hopes and Expectation.

If God had given thee (O Man whoever thou

art) one Talent, and thou shalt resolve to bury it because but one; how canst thou hope to evade the doom and destiny of the unfaithful Servant? for this very slothfulness made an Example to all posterity.

The Gifts of God are not our own, to employ as our pleasure, but are to be used for his Glory; and the good both of our selves and such among whom we converse, and in so doing we shall both reap Comfort, and may expect an enlivening of our Talents and Gifts, but otherwise if laid aside in despondency, because they are not such as please and like us, they rust, and grow worse for want of using, and decrease for want of improving.

For I look upon a Man that is engaged in these Discoveries of Nature, like to a Traveller in his Journey, whom every short step advanceth forward toward his Journey's end, who if he should forbear to step a step, because a step is but short, and makes him little the nearer to the End proposed, he will never reach the place appointed, and to resolve to stay in one place, till he may with one Jump accomplish his desire, is both foolish to imagine, and impossible to perform.

Just so is it in this Case, the Adept's *Magical skill or knowledge*, is a long way at a distance from a young Beginner, yet is the whole Interval filled with variety of *Rarities of admirable Virtue*, and still higher and higher in excellency, by how much nearer they approach to the perfection of Nature, which Art can attain to, these intervening Secrets are (as it were) so many steps onward in the Journey toward Perfection, and do lead to it, and which neglected, it is very rare that any arrive

the highest, unless some Chymical Angel by inspiration, or a Master by information, do that for the Artist which the Angel did by *Habakkuk*, when he brought him, without stepping one step by the hair of the head, out of *Judea* into *Babylon*, to relieve captived *Daniel*, which is not an ordinary accident.

The crooked beaten Path, is by employing what Talents God bestows on us, to expect an increase of the same, for first of all, the analogy that is between God's Creatures is such, that by the contemplation of some in their Causes and Operations, which are more visible, and with less difficulty attained, we learn to order and to examine, to work upon, and prepare other things that are more secret, altho' not infallibly, as to any particular Receipt, yet not uncertainly, as to the *Philosophical Doctrine*, and Instruction which we receive thereby.

Add to this, that the hidden Spirit which is in all things, is in some more, and in some less noble and efficacious, and so proportionably is in some more at liberty, in other things more strictly shut up, and sealed, and among *Concretes* of the three distinct Kingdoms, *Animal*, *Vegetable*, and *Mineral* may be found, and is to be seen such an agreeableness in Nature, that one is as it were the Key unto the other by which it may be opened, and both together (through the power of a supervening *ferment*) may be graduated to a virtue far more noble than was in them before.

But moreover we are to be remembered (which else we shall feel with a witness) that this discovery of Nature is not carried on without charge and expence, when a Man shall, besides his necessary charges of Meat and Drink, be necessitated to provide a House convenient for his intent, and in it to build

Fut.



Furnaces, provide several sorts of Instruments, Besides Coals, Glasses, Servants Wages, and all Materials, which charge if it produce nothing that will defray itself, it makes the Philosopher only a fit subject for a Ballad-monger, to be sung to the Tune of, *Fortune my Foe*, &c.

Such encouragement will soon make a Man weary of his Philosophy, being to himself only a subject of discontent, and to others, especially his Kindred, an Object of reproach and derision; which are but very bad means to incite a Man to a resolute progress, or to what his Ingeny, for a more acute finding out the things sought for and desired.

I shall therefore in brief give the two Characters of a wise and disordered, and of a foolish and preposterous Searcher after the Mysteries of Nature, to the end, that being thus personned and represented, the Reader may the better judge of each of them, and propound him for imitation, who may (in reason) be most approved, and reject the other.

## C A P. XV.

### *The Character of a Preposterous Searcher after Nature's Secrets.*

**A**N D first I shall begin with him, who without due discretion enters this Field, and manageth his Undertaking without Prudence or Reason, of such a one I spake very briefly in the fourth Chapter, I shall more largely, and lively describe him now.

Such

Such a one is generally credulous, and confident, and therefore seldom but deceived, he is some way or other convinced of the insufficiency of *Vulgar Medicines*, both in the Method and Medicaments of it, and by some Fortune or other, he falls upon some *Treatise* that speaks of a more effectual way of Practice, or meets with some Artist or other, from whom either by argument or *Ocular proof* he gets conviction of the reality of *Wobls* and *efficacious Medicines*.

Hence he is invited to Study, and entering the *List*, he meets with variety of *Authors*, writing concerning rare *Secrets*, and being a Man of a ready closing faith, concludes himself already an *Artist*, like an *Adeptus in potentia*, little doubting, but in short time to be Master of whatever he reads, and to be able to do whatever he reads or hears, hath been done before him.

He is for the most part garrulous, and vainly glorious, and in defiance of whatever is beneath his own hopes, is oft *declaiming of his Art*, whereof he hath already promised himself the true attainment, and therefore respects himself as a Master, though of little Experience, yet of infinite Expectation.

He overvalues his own Parts, and overweening his own Judgment, is apt to laugh at such who seek for the Art in vain, of which he is before-hand as sure, as he who sold a Bear-skin before he had killed the Bear.

On this account he propounds to himself either the *Liquor Alzabell*, or the *Philosophers Stone*, or both, and by means of these (when they are effected) Wealth at will, together with rare Gems at pleasure, malleable glass for delight, the perpetual light, and

and Gold payable, which were the undiscoverable  
*Mysteries of the Magi.*

*Helmont's* and *Paracellus's* Secrets then shall be his  
 trivial experiments, the *Horizontal Gold*, the first *Eas*  
 of *Parls*, the *Elemental fire of the Sulphur of 9*, the *Q*  
 of *Life*, and shall be only his *recreative diversions*.

But stay, now it is time to see him in his *Devoti*  
 on, he will grow grey only in the *Contemplation of*  
*Eternity*, *Charity* shall be his *Alpha and Omega*, the  
*Cure of the Poor*, is the prime of his intentions,  
 nay his only desires, but as for *Contentment*, *Ambi*  
*tion*, *Pride*, and *Vanity*, against these he declaims,  
 as against detested Malefactors.

With consideration of what he will do hereafter,  
 he is a undantly satisfied and wholly taken up, and  
 for this end he is seldom unfurnished of a device or  
 two in his head, that may bring to pass, and effect  
 all this, and a great deal more, which my intended  
 brevity will not give me leave to pursue farther.

Let us therefore come (and it is time) to take a  
 survey of him in his *Operations*, his *Recets* (because  
 devoted unto ever lasting secrecy) I shall not reach,  
 though I might, as knowing not a few of the means,  
 by which a thousand rare intentions are, or have  
 been designed to be brought about.

If it be the Stone that our *Philosopher* longs for, he  
 hath first of all, the thing so exquisitely pourtrai'd  
 in *Idra*, that a more curious *Dramma* cannot be gi-  
 ven, what it must be, of what form, and how to be  
 used to any of his intentional devices.

Then he falls foul upon his matter, in which for  
 the most part he begs his question, namely, That such a  
 thing, by such operations, will be the result of that mat-  
 ter so prepared, on which he falls furiously to practise,  
 still expecting or hoping for his *progranda desires*.

Now

Now because that he aims at nothing inferior to the perfect Mastery, and presumes himself Co-equal of the same, he contemns any thing inferior to the highest attainments, and so although Medicine generally be his pretence, yet with this proviso, That when such Medicines which he pursues for are perfected, then woe be to all Diseases that shall dare to come in his way, and till then he will neither meddle with one thing nor other in Practice, esteeming whatever is below what he feels, scarce worth the thoughts that are spent in condemning of them.

By which means he is professedly ignorant of every thing but what is his ultimate End propounded: and of that he cannot but be really ignorant enough, having no knowledge of it, but what his ignorant imagination hath framed unto him. For whatever a Man knows not, he may well be adjudged ignorant of, which may easily be understood by any, and can be denied by none, now what an Idea any Man in likelihood can make to himself, of a thing he never saw, nor was ever instructed in, but by various Books, the Authors of many of which never saw what they described, nor knew what they treat of, in which number many whose Books are extant may be reckoned, I shall leave to the Consideration of the *Indifferent Reader*.

By this means he verifies the Proverb of him, who *reaching at a Star Bumbles at a Straw*, resolving to appear nothing, unless he may equal the highest, he lives all his life in obscurity, care, and anxiety.

Although while his hopes are in their blossom he is no small Philosopher in his own imagination, *Hermes* and he differ little in his own apprehension,  
save



five that one was of larger Practice; but the other was of as able Theory; this Opinion of himself he will nourish so long, until that gray-headed Experience compel him to alter his Judgment.

For so long as he can defray the Charge and Expence, he will never be out of Practice, and seldom out of Courage, but looking only for the State of the Wife, or the Immortal Dissolver of Willows, and Paracelsus, if his Operations miss this Mark, he judgeth them only fit for the Darg-bill, and to addresseth himself to another, (perhaps to another kind of) operation.

This is he daily impoverished by Expence of Coals, and Instruments of Glass, Earth, Iron, &c. and the Charge of the Materials he useth, besides Labourers Wages, and various Furnaces daily made and altered, which will soon sink a fine Estate.

Yet by all means, these Philosophers must have their Operations cheap, and to be done for a small charge and cost. However, these Receipts, what one way and what another, (are in the conclusion) ruinously chargeable.

For, were it no more, but to maintain a Man's self, for ten, twelve, or twenty Years, and in the mean time to do nothing to the getting of one Groat to defray this charge, it would require a fair Inheritance to perform this.

But when a Man shall account himself *Craesus* in effect, how far this mad dotage doth stir him, who believes it to exceed his former allowance in ordinary Expence, few that have known any of these Philosophers (and who is it that hath not known some?) but can satisfy themselves, and then besides all this, the superadditionary charge, of erecting Laboratories, contriving Furnaces, Pots, Glasses, &c.

The

The variety of materials wrought on, besides the continual waste of Coals, doth amount to such an Expence, as will in short time sink a fair Estate, not to mention the Hydropick Thirst, that they who once have opened this List do express, and to regain what they have expended, and to better their Fortunes, according to what they have proposed to their own Imagination and Phantasie, in which they are carried on so eagerly in their pursuit, that nothing but the falling short of Money can reclaim them.

This is the usual end of these Philosophers, who great Forces and Estates or Hopes were at the first, and then they lead a Life useless to the World, and uncomfortable to themselves.

And yet (were it not pity to add affliction to the afflicted) I could declaim Satyrically enough, but I shall rather choose to shew both them and others their Errors, which in the Character of a true Son of Eve (who searches in the Face, according to the true Principles of Discretion) may be done most conveniently, as being the proper and due place for the same.

The

## C A P. XVI.

*The Character of him, who so searcheth Nature's Secrets, as to reap profit thereby; and so attends Pyrotechny, as to be made, Per Ignem Philosophus.*

**H**AVING taken our view of a preposterous Intermealer with *Nature's Secrets*, and traced him to his end, to wit, want and penury, by reason of which he lives uncomfortably to himself, and unprofitably to Mankind; the reason of which is (as we have shewed at large) an obstinate addiction to one or two grand *Secrets*, till the attaining of which he adjourns all his intentions to *Medicine*, as scorning to appear without the grand *Arcana's*, we now shall come to characterize and represent such a Student in *Nature's Book*, who in probability with God's Blessing, will have his Searches crown'd with success.

Such a one is from his Childhood given to Studiousness, & from the first of his years of maturity his mind is busie, and his thoughts pensive, how he may live serviceable to God and mankind, according to the Talents with which he is intrusted from above.

Temporal Preferments are the least of his thoughts, as being dangerous Baits both for Soul and Body, hazarding oftentimes both: The Gentleman's Life of pleasure is to him a burthen to think of: the Lawyer's Art of Contention is to him a purgatory to embrace: & to live an idle Speculator, both odious and irksome.

He knows that this Life is but a Race, in which we ought (as to a Goal) to run to Eternity, and therefore the

the highest employment, he esteems, is to glorifie God himself, and exhort others to do the same.

But because he is rare to be found, who is sufficient for these things, he is sensible of his own insufficiency, and dares not meddle therein further than concerns his own salvation, and being unwilling to partake in other Mens sins, and yet absolutely resolved, by no means to live out of employment; he therefore (next to the glory of God, and serviceableness in advancing Piety in himself and others) accounts Medicine to be the most desirable, and highest attainment.

And truly he that will seriously and soberly weigh and ponder matters as he ought, cannot but conclude the same upon undeniable grounds and reasons, for who is he who cannot experimentally conclude with him who advised to pray, *Ut sit mens sana in corpore sano*? It being evident, that while we inhabit these Cottages of Clay, bodily infirmities (next unto sins) the disturbers of the mind, discomfiting the Soul in all her functions, and rendering our life more burthensome than Death, by reason of which many (with Job) wish for Death but cannot find it, that in the Grave they might cease from all worldly sorrows, miseries and infirmities.

Which tho' most justly and righteously inflicted for our sins, were yet the Object of Christ's mercy and compassion, who went about doing good & curing all manner of diseases among the people, and the Apostles, who after Christ were to publish the Gospel through all the World, they thro' the power of Christ confirmed the same by Miracles, not to the Conquest, and subduing of Kingdoms, but the Cure of Diseases and Maladies: in imitation of whom this Son of Art is earnest at the Throne of Grace in prayer,



er, and sedulous as to the Search after Nature's Secrets in the Fire, that he may (through the Blessing of the most High) by seeking, knocking, and asking, find, revive, and attain Medicinal Secrets for the restoring of the defects of poor afflicted Mankind, of which himself is a Member, and so subject to the like Miseries and Infirmities.

For this end he takes Advice of those who went before him, according to the Apostle's Rule, *Proving all things, but holding fast only what is good*: on which score he consults *Galen, Hippocrates, Avicen, Rhasis, Mesue, Fernellius, Sennertus, &c.* all, to wit, both ancient and modern, and this with a sincere aim and intent to better his judgment, and ripen his skill in order to a Medicinal Practice.

He doth not (as many do) for Company-sake, rail, at, and cry down the old way received in the Schools, but makes tryal of it, according to the Scholastick Promises, to bring about (with sincere intentions) his Patients expectations.

But alas! upon proof, he finds the whole Art, as it is Academically taught, to be but an Emblem of that Stable which was cleansed by Hercules, a Miscellaneous Hodge-podge, partly false, partly ridiculous, generally desperate and dangerous.

I grant indeed, that Nature hath produced almost infinite Simples of rare and excellent virtues, which with due preparation and application, would cure most (if not all) Diseases.

Yet considering the determinateness of the Season in which they grow and are in their virtue, their restriction to this or that particular soyl, according to the Proverb, *Non omnis fert omnia tellus*, their preciseness required, and curiosity in gathering, drying, and keeping the observance necessary in their fix-

ring for, and application to diseased persons, and lastly their singularity in operation, bring each of Simples one sufficient for any case; in these Considerations it must be granted, that he who would deserve the Name of a Physician, must have a larger knowledge than that of *Simples*, lest he oft be accused by his Practice, of a lame and insufficient Method of *Medicine*.

Add to this the new *Catalogue of Diseases* which daily appeareth on the Stage, and many of them accounted by our Methodists incurable, and so added to a large Scroll of the same sort, which hath long since been compiled by them, and all because they wanted distinguishing Medicines, with which a Son of Art is stored, as evidences of his being created by and sent from God, and not the Schools.

Considering which, a true Son of Art finding the insufficiency of the vulgarly professed Method of *Medicine* doth address himself to other means and ways of furnishing him self with such Medicaments which God hath made for the comfort and deliverance of Man.

And hearing of Medicaments commended by Sons of Art (such who were curious to search and study Nature for finding out of the same, for their virtue and efficacy against such Diseases, which to the old Methodists appear, & by them are confessed incurable, he thereupon engageth himself in the search of the same, especially besides their verbal testimony, having on one hand the Evidence of Reason, and on the other hand the unanswerable Conviction of Proof, and Experiment to confirm the same unto him.

What concerns proof and experiment, the Cures of Paracelsus, Quercetan, Suchten, and Helmont, and before them of Basilius Valentinus, &c. are beyond all

denial and question, and altho that might be a sufficient conviction, to a Man rational, yet moreover, there is so clear a light of Reason for the authorising of the Pyrotechnical way of Medicine, as doth sufficiently convince the Sons of Art, and enables them to stop the mouth of Gainsayers.

Of this I have spoken largely enough in my first Chapters of this Treatise, not do I, nor should I bring the same in again, but that I intend this Chapter as a short Comprisal of what I wrote before.

To proceed therefore, a true Searcher of Nature having by practical observation proved the insufficiency of the old (tho vulgarly adored) way of Medicine, resolves (with God's assistance) to spare no Labor, nor Study, nor Expence, in pursuance of such Secrets, (which by Reason he is convinced, and by Testimony of Artists he is confirmed) are in Nature; for the enabling of him, who is Possessor of them, unto the help of such to whom it shall please God they be administered.

On these grounds he goes on with a mind resolute and fixed, not wavering nor inconstant to his Principles, but with resolution prosecuting his attempts when once undertaken.

And because he goes about the discovery of secret and hidden Mysteries, he provides himself accordingly, resolved not to be discouraged, tho he hap to miss again and again, nor to give over his search, altho' for a long time he fall short of his desired expectation.

He acknowledgeth and admireth the greater Arcana, and would, if God saw it good, with himself a master of the highest Medicines, yet contemneth he not, the least knowledge that is true, so that whatsoever it is possible for him to do the least real good, he doth it.

He



He ascribes the glory of his knowledge unto God, from whom acknowledging its Receipt, he dare not bury any Talent, but employs each Improvement which God grants him upon his Labours, to do more and more good each day than other, and thus with the help and assistance of the Almighty, he increaseth knowledge day by day.

And seriously when I contemplate the Series of Nature's Arcana's, I adore therein, the Wisdom of the Almighty, who in them seems to point out the method of a Man's Study, which an Artist cannot miss, if he consider first, his Neighbour's necessity, and secondly, his own conveniency, to both which in Wisdom, God hath suited Nature most exactly.

The necessity of our Neighbour may instruct us, if we consider the variety of Diseases, to which poor Man is subject, not all of them, of alike difficulty to cure, and yet, the least difficult to cure are as truculent as any, if not helped by Art.

To instance in a few Cases, first the Fever, how general each Year is it among, and how afflictive, yea, dangerous and mortal to Mankind, and yet certainly to be helped by many Preparations, easily made at any place, at any (and in a short) time, of which kind are our Agues, by us so called, but all known to the Latins and Greeks under one denomination.

'Tis true, that the greater Arcana's do cure all these Diseases with all other, both acute and chronical, in a short time, seldom exceeding in any Fever (except only the Hætick, which is a real Taker) above one dose, of these Arcana's there are many admirable of vertue, but rarely given to any Artist, yet



yet in defect of these, there are many *Febriſagis* on which a careful Physician may confide, and adventure his Credit, nor will they ever blemish the Reputation of such as use them.

These particular succedaneous Medicines are the Crown usually of the endeavours of many, to whom the greater Secrets are (in God's Wisdom, for a time) denied: nor are these Secrets so rare in number, so difficult in preparation, nor require so long time, being destined, as it were by God, to be easily and quickly provided, for the Remedy of such Diseases which will accept of no Truce, of which sort I could tell many, but that I reserve that discovery to another more proper place.

Besides these, many other Diseases are cured by easie Medicines, which (if not mortal are yet) burthensome to the Party afflicted, rendring the Life uncomfortable, as the *Scorbuts*, *Hysterical Fits*, the *Faundice*, *Convulsions*, *Cholical Fits*, *Nephritical Pains*, &c. which by God's Blessings are, have been, and may be certainly cured, by particular Medicines, succedaneous to the great *Arcana*.

Yea, and those very Diseases which are so out-daring to Physicians, as the *Gout*, the *Epilepsie*, &c. have their *Mitiora Symptomata*, which are easily cured by particular Remedies.

Which things considered, it is a madness unexcusable, for any one who shall engage himself in these Discoveries, to resolve against all Medicinal Practice, till he may be *Majorum Arcanorum Adeptus*.

For since there are so many Diseases so afflictive, nay so truculent, the Cure of which needs not the Greater Arcana, how cruel is he to Mankind, and in-

Grateful to God, and injurious to Nature, who pretending to study Nature, shall neglect the search of such Medicaments which are of so great vertue and efficacy, especially so many poor Creatures in every hole and corner, standing in need of help, which may abundantly be supplied by succedaneous Medicines, to those *Grave Alchemical Arcana*, by which a careful Physician may cure all Diseases incidental to the Body of Man (though not all with one Medicine, yet) many *Acute Diseases* even with one, and all *Chronical Diseases* (if not by one, yet) each by one, two, or three Medicaments varied, as Indications may require.

I know it will be objected against me out of Helmont, who in his 9 cap. *De Lithiasi* writes thus, *Nemo sanaverit Leporam qui Liquore Alcabest non sit positus*, &c. to which I cannot answer experimentally, as never having had a *Lepor* for my Patient, yet with all respect to that great Philosopher, I must crave leave to be of another mind, nor is my diversity in Opinion grounded without a collateral Experiment to confirm me, of which I shall take time elsewhere to speak more largely.

I shall conclude this Chapter speedily, having a little touched at the Artists convenience, which (I said before) was to be as it were his *Line* and *Plumb* in his Searches, together with his Neighbours necessity, of which I have already spoken.

In which place it is not unreasonable to remember what, and what manner of Men they are who usually betake themselves seriously to the Study of Ingenious Arts they are at the best *mediocri*, for the most part *Natus fortune homines*, those of large Portunes in the mean time minding pleasure and luxury,

ry, by which means their Lives are shortned, their Health impaired, and themselves become Objects at last of Pity (as to their Health) to such, whom God makes Heirs of Medicinal Science.

So that according to the Proverb, *Soli Philosophantur pauperes*, which is a true Proverb suiting with our wretched Age, Philosophy formerly being reputed an Entertainment for a Prince, and such who were Philosophers being reputed the Companions, only fit for Monarchs and great Personages, whereas now the Art must take its Fare, being admired only of the meaner (at the best) of the middle sort of Men (as to Fortune) and those for their Pains, by the Vulgar reputed mad, and deserving to live in Want, and Disesteem, for addicting themselves to so foolish a Science.

Of such Soms it is had in esteem, yet according to the Poet, *Virtus laudatur & alget*; these Favourites of Philosophy, altho' they love her never so well, yet they cannot dress her out in that Dress which she deserves, to make her seem beautiful.

Hence it is, that whoever he is that courts Nature, he had need court her for an Inheritance, to have with her a Competency by which he may both live comfortably, and continue in her Service without Distraction.

For this end, he is willing to be at reasonable Expence, until he may come a little into her inner Acquaintance, expecting then from her a Pension proportionable to his Service, by which he may be enabled to continue the same, and not be compelled to court another Mistress for a Livelihood, whether War, or Courtship, or the like.

And this indeed is the Courtesie of that Nymph, That she suffers none of her Servants to be long Unrewarded,



rewarded, but doth according to the Time, and Faithfulness of their Service, allot unto each a Reward, by which he may both comfortably subsist, and carefully go on, in his future Search and Study.

But to be Master of her greatest Secrets, is the Crown that few attain, and those only such who by an especial Grace are elected thereto.

Now for any one to resolve that unless he may be the Commander and Disposer of Nature's most rare, and seldom-bestowed Secrets, he will refuse such as are offer'd him, it is so high an Indiscretion, as cannot be pleaded for.

Forasmuch as the search into Nature, and her Secrets, is not to be performed without Cost and Charge, which, so soon as a Man is Master of any (tho' inferiour) Secret, that will defray; for him to refuse this, because it is not the Top-secret of Art and Nature, is no less Madness, then for a Man to resolve to go naked, till he is able to go clad in the richest Sattin.

But such as are sober Sons of Nature, they know and are sensible that each Discovery of Nature requires Cost and Charge to bring it about, and therefore weighing the Necessities of Mankind, they are sensible, that many Secrets of Nature of an inferiour, and some of a middle Rank to the highest are very Noble and Efficacious, and so not to be slighted, without incurring the Censure of Folly and Madness.

These therefore he accepts of God thankfully, as Pledges of future Blessings to be bestowed, or as Joshua received the Bunch of Grapes, as an Earnest of the Promised Land, or as a Metallist accepts a Marchasite, as an Index of a Mine, not far from discovery,



very; many of which Pledges, a careful Son of Art shall meet with in his Travel, which improved as they ought, will bring Glory to God the Giver, Comfort to the Patient that makes use of them, and Support and Incouragement to the Physician the Possessor of them; by Experience of which he is incouraged, and by the Profit and Benefit, enabled to go on with more and more Courage, until by Industry and the Blessing of the Almighty, he by degrees shall discover greater and greater Secrets, till at the last he arrive to the highest Pitch, namely, the greatest Secrets of all.

Some perhaps who will seek means to carp, and to object, may cast in my dish, what I in my first Part (which was Apologetical) wrote, namely, *That in Nature there were so many Secrets lucriferos, that a Man should not be compelled to practice Physick for Necessity of Maintenance.*

This Objection, I might have let alone, till I had met with it, but (if possible) to remove all visible and seeming Grounds from Cavilling Spirits; I shall here anticipate it.

'Tis very true, that Nature is rich and abundantly stored with Variety of choice Secrets, and those very lucriferos; so bountiful a Lady she is, that none ever yet courted her seriously, and constantly, in vain.

But yet her ways by which she rewards her Servants are good to be considered, for she doth not usually requite their Pains and Diligence with coyned Mony, (as some great Personages being in danger of their Lives, to divert their Followers have thrown *Cockens* and *Pistols* among them;) No verily, her Reward consists in Secrets, which are of Use and Benefit to those, by whom they are made use

use of, and upon that score lucrififerous to the Master and Possessor of them.

Now these Secrets are of various Kinds, which the studious Searcher of Nature (unless strangely led by an unfortunate Destiny,) cannot but meet withal, at the least one or other of them; of which sort I might mention many, but that it is needless in this place: By this Art the Bow-die was found out; by this Art the Whitening Yellow Pearls, and coloured Diamonds, hath been found out by others, besides many particular Gradations and Mineral Extractions, known to many, and the Product real true, and not sophisticate Metals.

But the Cure of the Sick is an Employment that engageth the Consciences of all such, to whom God hath given Abilities, as being of a more excellent Nature, yea, a Work of Mercy, not mis-becoming the hands of a Prince, as God experimentally for a long time taught our Kings, in the Cure of that Disease, commonly known, and called by the Name of the *King's Evil*.

But it must be granted, nor can it be denied, that he who shall devote himself to these Studies, must have a competent Maintenance, else no wise Man would, or could excuse his Philosophy of Folly, which Maintenance although he might have several ways, he only admires the Goodness of God, who so many ways hath provided in Nature for such as are studious, as they ought, but (as every wise Man is known by his Choice, where he hath liberty of various Choices,) makes that his Means of Support, by which he may do most good, and lead a life most beneficial to many; such is the Life of Practising the Art of Medicine, and so is the Objection answered.

So then, it is not out of necessity of a Lively-hood, that a Son of Art is compelled to Practice Medicine, for he having other ways at command, may make use of any, although (out of Conscience,) he makes Choice of that among many, by which he may do most good, and therefore attends the Practice of Medicine; and attending it, he comfortably expects, and honestly reaps a Living from it.

*Explicit Pars. Secunda.*

ous to rectify  
in were, it is some to undergo, and would be redi-  
fished, although the Pairs I have since taken there-  
present Year 1828, I never returned my time be-  
agreement confirmed me, that from that time to this  
to good Grounds invited me, and to good Incon-  
The ly this I must say and acknowledge, That  
Discount in this place both tedious and un-  
In the Year of our Lord 1844, I first began  
the study of Chemical Philosophy, to which  
how I came first to be initiated, would be a

My Aim and Intentions as my first Pursuit; might possibly be of the same kind with others, whom Curiosity or other Inclinations bring to the Art; however, my Progress was such (as to justify Industry and Diligence) as might become a devoted Son to the Art, and my Aim as to the



# The Third P A R T.

Containing an Experimental Essay, and  
a Faithful Discovery of Nature, in her  
Medicinally Chymical Secrets.

The first Chapter, *Being an Introductory  
Historical Narration of my first Salutation  
of, and first Progress in Chymical Phi-  
losophy.*

**I**N the Year of our Lord 1644, I first began  
the Study of *Chymical Philosophy*, to which  
how I came first to be incited, would be a  
Discourse in this place both tedious and use-  
less; only this I must say and acknowledge, That  
so good Grounds invited me, and so good Incour-  
agement confirmed me, that from that time to this  
present Year 1658, I never repented my time be-  
stowed, although the Pains I have since taken there-  
in were irksome to undergo, and would be tedi-  
ous to recite.

My Aim and Intentions at my first Entrance,  
might possibly be of the same Kind with others,  
whom Curiosity or other Incitements allure to the  
Art; however, my Progress was such (as to point  
of Industry and Diligence,) as might become a  
devoted Son to *Hermes*; and my Aims (as to the  
gene-



general) only *Medicine*, or at least that principal

I had not proceeded far, nor gone on long in these studies, before I had gotten a reasonable number of Authors, who treat of this Learning, whom I first began to read, then to admire, and lastly to desire to imitate.

This way of Learning found the easier Entertainment, and readier Acceptance with me, as one who was in Affection disengaged from the School Philosophy, as requiring a senseless Faith to believe it, being indeed at the best but rotten.

This (though but a Youth) I perceived easily (as I more largely told you in my first Apologetical Part, as also in my Treatise which I wrote *De Lequoribus Alchabest*, in *Latine*;) and on that account I valued the time I spent in the Attainment of that Philosophy, but, lo! and on that score, I readily embraced that Philosophy, which gave its Sons and Students better Hopes.

This kind of Philosophy I accounted such, and therefore devoted my self wholly to it. Yet so, that the Necessity of attending Academical Studies, for fear of giving Offence to my Friends and Tutors, compelled me to bestow a great deal of precious time, in learning that Philosophy which cordially I contemned, being convinced of its Futility.

And having (on serious and sober Grounds) resolved the Study and Imployment of Medicine, I first assayed *Galen*, *Fernellius*, and *Sennertus*, with others, to see what I could find in them, and then to these I added the *Chymical Writers*, hoping by the Theory of the one, and the Practice of the other, to find a secure way of curing Diseases. And, to deal ingeniously, Opportunity of Practice offer-

ing itself each day, gave me Opportunity to find the Promises of many proved vain, by the Effect the most absolute Conviction of all, though cur'd by the Poet.

—*Careat successibus opto*

*Quisquis ab eventu, facta notanda putet.*

This daily Disappointment made me to enquire after other Writers and Authors, and at last, I got all, or at least the most Eminent, whom I studied seriously, resolving with my self, that God had not given so rare Secrets to *Paracelsus*, by them to immortalize all future Posterity, but that the same might by Industry be attained, to which I thought Reading would conduce, but mistook.

'Tis truth, the Books of learned Men are of excellent use to such who joyn Practical Operation with Reading; but to bare Readers of them, they are useless, there scarce being one Receipt hardly let down in any solid Author, that was a real *Adaptus*, but it was and will be found to be either trivial or false.

And to give each Man his due, I must needs thankfully acknowledge, that from *Helmont's* Writings I have reaped more real Benefit (as to solid Learning) then from any that I have read, or met with, either Ancient or Modern; In Prosecution of whole Discoveries, I have spent these fourteen Years; nor have I the least cause given me since of Repentance, that ever I undertook them.

He may be truly called, *Paracelsus's* Great Interpreter, to whose Writings the World is more beholding, then the Ingratefulness of this Age will suffer

to be acknowledged, however, after Ages will acknowledge his Worth, when many Scholists will be buried in Oblivion.

It was first through his Inclination and Encouragement that I was set upon the search of the immortal dissolving Liquor, called by Paracelsus, his Liquor Alchabasi; of which in my second Treatise I have spoken sufficiently as the Order of the Discourse did direct and lead me.

This Liquor (to be Ingenious) took me up a great time, as accounting that nothing would remain difficult in Medicine, when that was once attained; and indeed it is a noble Art, fit to employ the Time and Study of all who desire to be Physicians.

But remembering and considering Helmont's checking Conclusion, *Scientia datur non nisi elatis viris, per longam annorum et laborum expectationem, sufficienti summate, & pœcunia instructis, nec precatorum gravamine, indignitatem meritis.* Which in English sounds thus: This Science or Skill is not given but only to such, whom God shall choosi, by means of the Experience of many Years spent in Labours, where those who search after it, are sufficiently provided, both of Money, and Health, and by a sinful Conversation, shall not render themselves unworthy thereof.

So that unless a Man have Lands to live of, (and such as have, are lately Favoured, or Followers of Philosophy) he must provide himself of some lucrative Experiment; in the mean while, to defray Charges, and help him to live, or else his Philosophy will go near to be starved itself, and to starve the Philosopher, before this Gray-headed Experience, which with much Pain, is the Teacher of Secrets, can be reached unto.



To my Comfort I can say is, that my Studies and Endeavours upon and for the great *Liquor*, were not unsuccessful, yet do I, and shall I discommend that Zeal, that carried me on in the search of it, almost to the neglect of all other things; which had I not done, but prosecuted each thing gradually, securing my ground gotten, to be a support for me on all Occasions; before I had proceeded on winning new, which is the only way, I had done better; and this I recommend to others, that they may learn by me.

Nor is it alien from this old Philosopher's Advice, which is, *First to get a Dissolver, that may be Invenited and Homogeniz'd*, such as any one may read his Counsel in his *Treatise of Fever*. But faith he, *If you cannot attain to that hidden Fire, yet learn to make the Salt of Tartar Volatile, that by it you may make your Dissolutions*. The Encomium of which, I leave to every one who can and list to read, in the Author himself.

## Of S. P. E. C. I. F. I. C. K. S.

In the former Book, to wit, the second, I did follow the Division of *Pyrotechny*, according to the Distinction of *Artificers*, which is contained, either *Wonderful* or *Spicifical*, in prosecuting of which Division, we came to the Distinction of the *Kings*, which are in the Art, by them to unlock, to prepare, and perfect Bodies, in order, and with an eye unto *Medicine*.

This



This Method brought us to discourse of the Liquor *Alchabest*, the great universal Dissolver of all Bodies, without the least loss of Vertue, or diminution of its Weight.

I shall now come to the other inferior *Keys*, and Medicines of a lower Rank, than those preparable by that *Art*, and forementioned *Liquor*.

The subordinate Liquor, then to the *Great Dissolver*, is the *Spirit of Volatile Alcalies*; of which I shall speak here but briefly, reserving a more full and clear Manifestation of them, to an intire Tractate on that Subject, intitled, *De Mysteriis Alcalium*; which I purpose shortly shall see the light.

*Alcalies* are Bodies of excellent Vertue, according to *Helmont*, who saith of them, *That fixed Alcalies being brought to Volatility, equal the Virtue of the Great Arcana*; for being endowed with an incisive or resolving Vertue, they do penetrate even to the *Limen of the fourth Digestion*, and resolve whatever prenatural Coagulation they find in the *Veins*: And in a word, their Spirit is of so exquisite a penetrative Nature, that where they reach not, no other thing in the World will be found to reach. A noble Commendation, and in which he is not false in the least, and therefore I shall insist on this Subject with what Fulness I may, nor to prejudice that other Treatise on this peculiar Subject, which I even now mentioned, and which I intend shortly shall come abroad into the World.

The Generation of them, and the Philosophical Speculation about their Fixity and Possibility to be made Volatile, I shall leave here untouched, as best befitting an intire Philosophical Tractate of the same.

*Alcalies* then, through Art's craft, and Nature's Help, may be made *Volatile*, and by them excellent Medicaments may be prepared: such, to wit, by which all Medicines absolutely required to the Cure of any Disease, may be prepared.

The excellent Vertue and Use of *Alcalies* appears from their Applicableness to *Sulphurs* both *Mineral* and *Vegetable*.

In it any *Sulphur* is extracted, out of any mean *Mineral* or inferiour *Metal*; insomuch, that Lead onely, by Mediation of fixed Salts, will suffer its Elements of *Sulphur* and  $\Phi$  to be dissolved, and will become a running *Argent Vire*, the *Sulphorus* and *Saline Parts* being imbibed in the *Alcalies*, by mean of which also, they may by Art be volatilized.

Yea, even by bare boiling, in a strong *Lixivium* of *Tartar*, may the *Sulphur* of  $\delta$  be obtained, separated from the  $\Phi$ , or *Regulus*, as by Fusion the same is attained, more opened and dissolved.

Hence it is, that if  $\delta$  be melted with an *Alcalie* of *Tartar* and *Salt*, the *Salts* which imbibe the *Sulphur* being liquified either in *Water*, or in a moist place of themselves, the *Sulphur* of the  $\delta$  runs down, and is invisibly contained in the *Lixivium* of the *Salts*, which because it will colour the hands of such as touch it with a *Golden Colour*, by reason of its invisibly contained *Sulphur*, which by Precipitation with an *acid Liquor* may be made to appear (together with an intollerable stink) in a red form, is by the *Tyrocynists* named, *Sulphur Antimonii Auratum Diaphoreticum*; a trivial Toy, as by them used, but which may be exalted to a most admirable Vertue.

Which that it may be done, let these *Salts* impregnated

pregnated with Sulphur be dissolved, until they be red like Blood, and separated from all their *Terræ Partes*, then by Art reduce the whole Mass of Salts, with the Sulphur to a Volatility, in which Process there will be a very unflavoury stink, which will of its own accord pass away, and you shall have of your *Rad Lixivium* a sweet Mass, without Odour, as white as Snow.

This Snow is a *Panacea* of  $\text{S}$ , purging certainly, without Vomit or Nauseousness, even in the weakest Bodies, and without griping, and is a Cure for many (and those Chronical) Diseases.

But to proceed to a further Exaltation of its Virtue: Take this Snow, and according to the right Art of Distillation, proceed with it, to wit, mixing it with Potter's Earth dried, and by a great of Fire distill it until all come over (which by Cohobation is obtained,) leaving behind only a damped black insipid Earth, the *Spirit* being mixed, and fragrant, to colour resembling a potable Liqueur of Gold, being of a deep Tincture, of which five or six Drops daily administered, will not fail (even in the most deplorable Cases,) that may be imagined.

Thus, if *Catchment of Vitriol* be perfectly washed from its Salt and dried, and then boyled up with an equal part of Salt of Tartar liquified, and then both in a Crucible melted, and poured out, you shall find that the *Catchment* will suffer all its Sulphur almost to be imbibed in the Lixivium. This then by Sublimation and Regeneration bring to Volatility, and distill it (as was said of the Sulphur of  $\text{S}$ ) and you shall a Liqueur of a yellowish green Tincture, and fragrant.

In this Liquor dissolve *Argent Viva*, and you shall find in this Dissolution the *Argentum* embraced by the Sulphur (in the Liquor contained) and so fixed, that in the Fire both will give a real Metal, but being dulcified with Spirit of Wine, without Reduction to a Metal, become a true succedaneous Medicine, to Helmont's *Horizontal Gold*, made by mean of the Sulphur of *Vitriol* of *Venus* brought into an Oyl by the Liquor *Attha-*

The same way may be used in the Sulphur of *H* and *L*, viz. in the Sulphur of the *Metallum Maf-*  
*lus*, which Operations are not easily learned from either *Helmont* or *Paracelsus*, altho *Paracelsus* in many places gives clear lights to this very thing, but especially where he saith *Spiritus vitæ* (which is a *Spiritus* of *Vitæ*), which is of *Wine*, and repured by him the best of the *Wine*, retaining more of the Effects of it, than any other part of the *Wine*, this cleared, or brought to a *Salt* (as is done to get the *Salt* of it) and after circulated (that is volatized, all which time it cannot be circulated) it reduceth *Gold*, &c. Nor in *Helmont* obscure as to this particular, where he saith, *This is the Spirit of Helmont's Salt of Tartar*, dissolve it in *Do. P. C. Crapom.*, *Crabtree*, & many other Simples it will cure, not only the *Pneumonia* (which is not all) *Chronic* & *Acute*. Now it corroded by any Liquor, and not fixed, is an unsafe Medicine, and by this Philosopher, in many places confirmed, as unfit for any honest Man to use. This Liquor then, in dissolving it, gives it a Fixation sufficient to make it a very good Medicine, but being united with a Volatile Sulphur (as



(as I taught before) It then gives it a Metalline Fixity, after the same manner, though in a subordinate degree of Nobleness, with the Fixation of it in Helms & Horizontal Gold, which is made and fixed by the Liquor Alchabesi.

Therefore then three ways of Operation upon this volatized Alkali, in order to its application to Metalline Bodies.

First the Alkali is volatized, that is, regenerated by Death and Life, and brought into a totally Volatile Salt (which is of great Vertue of it self,) this distilled according to Art, gives that Noble Liquor of which Helms and Paracelsus give such Noble Experiments, that where ever that Spirit reacheth not, no other will reach.

This Spirit is Volatile and Saline, (not Acid) and therefore more difficult to be attained by our Potationery and Scholists) It dissolves all Concretes, onely is coagulated upon them (being dissolved) into a Volatile Salt, which being then sublimed from the dissolved Calx, doth in imperfect Metals raise their Sulphur together with itself, and in perfect Metals, it by its Circulation doth the like.

Secondly, Then this Alkali thus regenerated into a Volatile Salt, is mixed with the Calx of either S, M, or the Metallas Masculus, or with the Regulus of S, and with them distilled, it doth make them Volatile, and each time the distilled Spirit being put upon the Caput Mortuum, is coagulated upon it. Proceed by Calcination, till your sign appear, which we behove each Philosopher diligently to observe; Coagulation then your Spirit is which is the Metalline Sulphur hidden, and with Spirit of Wine dephlegmed,

med, extract the Metalline Tincture from the Salt, which when the extracting Spirit is drawn away, remains fragrant and very sweet, and is of wonderful Vertue, little inferiour to any Glorified Sulphur, by any Alchemical Operation.

But thirdly, (and that way I rather choose) Let your *Alcalie* be first of all melted with the Calx of any imperfect Metal, and then you have the Sulphur married with the Salt, and by the Fusion of Fire somewhat opened, this Mixture proceed with after the way of volatilizing Salt of *Tyrus* or *Asi*, and both being thus purified and regenerated together, do after in their volatilizing more thoroughly unite together, which for that end, proceed with by Cohobation, so long until they be wholly volatilized: conglutinate the Spirit then into a Volatile Salt, and use it either with the Salt united, or extract the Sulphur which is fragrant and sweet, with pure Spirit of Wine; and reckon yourself then Master of a Medicine Balsamical, which you can never enough value and esteem.

All the Secret then, is to know how to make *Alcalies* Volatile, which is a Secret that will never come to the knowledge of a lazy Person, or a contented Purveyor; it is one of *Nature's* secret Ways, to fix and to volatilize, which in all her three Kingdoms she performs every day incessantly.

Let many Tuns of Silver so little quantity of these fixed Salts be laid in any Field, and in few Months all would be transmuted into a Volatile Salt: Hence it is with Calx and Ashes enrich Grounds for Corn, and yet our Philosophers now a-days have not learned to imitate Nature, in her most ordinary Operations.

100 The truth is, they who should mind these things, are idle and contented; they cannot endure the Pains of Search, and besides pride themselves, as if all Knowledge were with them already, and in the mean time, are ready to vex and persecute any, that will not go on in the old Road with them.

101 However, Truth must and will prevail, and they who for long time have continued in, shall find themselves justly at last contented.

102 What I write, I write from the Treasury of Experience, and I know and am assured, that my Book will be a welcome Jewel to many, altho' a gad in the side, and a peck to the very heart of others; yet let them fret and break their spleen, they never can, nor shall prevail against what I here write.

103 Are not our Briquet of Bees Hobbit? Yes verily, while like the savage Indians they adore Glass Beads, Copper Bracelets, and rising looking glasses mean time containing Gold and Pearls.

104 They magnifie and extol their Method of Medicine, in defiance of any other way, a Method in which Demetrius could not refuse laughing, nor Metastasis crying to see wise Men (prepared) given up to such professed folly. And poor afflicted Souls daily and hourly languishing, and cheated of both Money and Lives, by those who pretending their Care and Cure, should never go beyond a Glistre-pipe or an Urinal: to which they add the Bacteries of Rhlebotomy, Scarification, Vessication, and Purgation, and the Fooleries of Barly-Bread, Juleps, and Cordials, of which every confestixion is better stored than the apothecary, as usually Dyeing and Confining with better Sugar: Proh Tempus! Ob siores!

Yes

Yet certainly there is a remnant, (although but a remnant) who cordially mind, and seek after the better part, and choose it with Mary: nor shall it ever be taken from them. To them as a Friend and Brother, I intend, and direct these Lines, and they will hear and embrace my Counsel.

And as to the rest, this is all that I (at present) have to say unto them, let them beware, least being too peevishly addicted to their Method, they neglect and pass by the way of being better instructed, and though perhaps they may think soon to be instructed by me, yet this Pride will but hereafter bring on them greater Confusion and Condemnation, when they shall see the Catalogue of all they have either killed, or suffered to perish through Belief of Spiritism, disdaining to be taught.

But to return to our purpose, from which we have a little digressed, namely, to the Mystery of preparing Medicines, which whoever undertakes the Cure of Lives, and would perform his Undertaking conscientiously, must attend carefully.

Let him therefore learn to spoil Mineral Sulphurs of their pinnar and malignant virulence, and to them so prepared and corrected, he shall find Medicines that will command all Diseases equally as the noble *Elixir* most excellently described here concerning them.

Of this I purpose to be a little more large and plain, for in truth the very thing that ennobles and graces a Physician, and therefore (if studious Reader) I shall here give thy serious attention.



The Kingdom in which Nature works here below, are known according to the common division to be three; the Animal, the Vegetable, and the Mineral.

In all of these she hath provided Medicines for the Infirmitie of Man's life, of which the highest in the Animal Kingdom are in the Urine and the Blood, the highest in the Vegetable Kingdom; in the fixed Salts, and them volatilized either by essential Oyls or otherwise, as the Artift's Experience shall prompt him. In the Mineral Kingdom, the Medicinal part consists in the Sulphurs, and in the Salts, which are, as I may say, *Dotum medicinalibus* tovi; the *Piet* of Metals being stout and homogeneous Substances, and such as will yield to no familiarity with us, but as totally estranged Essences, are most strongly locked up, and work not, *Nisi Sulphurum intus*, with respect and reference to their Sulphur.

Of this Subject, and of the dignity of Mineral and Metalline Medicines, above and beyond either Animal or Vegetal, *Helmont* hath discoursed sufficiently, nor will I repeat what he hath delivered, which would be to cloy, not to edifie the Reader.

But Sulphurs of themselves are either shut up too closely to be melted by the Arch of our Stomach, and so do not give their desired help, nor yield their true virtue, if taken in their own Nature, or many of them (besides this) being violent and malignant in their crude simplicity, they therefore require to be opened, that both their hidden virtue may be discovered, and their mixed violence and malignity may by preparation be corrected.

Of which the great and most solemn way is by the Liquor *Alcabeft*, and to it the succedaneous way by volatile *Alcalies*, of which I have given some brief touches, by way of Essay, in the former part of this Chapter, I shall a little further illustrate and amplify what there I began, and so draw to the Conclusion of this Chapter.

In the Operation on Metals this Liquor may very well supply the room of the *Great Solvent*, and in defect of it may serve a *Simili*, to make the Dissolutions of most (or all) *Metals*, and the Volatilization of the Sulphurs of inferior Metals and Minerals.

As for the supreme Metals, (*viz.* Gold and Silver, and their Chimpeer in homogeneity, to wit, *Q*) I should be injurious to the Truth, if I should not confess, that in the Preparation of these, and succedaneous Key comes far short of the dignity of the Liquor *Alcabeft*, and yet its Effects here in these Bodies are such as may deserve the commendation of a noble Dissolvent, and not a vulgar Corrosive.

For let Gold or Silver be herein dissolved, the solvent by acting on them (in a dissolutive way) is itself coagulated into a volatile Salt, which when the Plegm (generated by this coagulation, and the Liquor spending its vertue in dissolving Bodies) is evaporated, will in a cool place crystallize.

This volatile Salt sublime three or four times from the salt of the dissolved Gold, and you shall find that besides the vertues of *Q* with which it will be endowed, it will carry up with it a volatile Tincture of the *Q*, leaving the residue very pale.

Yea and by an Art not difficult to an Artist, expert in Pyrotechny, the Elements of the Gold will be dis-

dissolved, and made separable each from other, even as in the Operation by the *Alcahest*, with this eminent difference, that this *Liquor* by this dissolution, doth each time lose its activity, being coagulated as oft as it is applied to action, and so rejecting a *Flegm*, is every Operation diminished in quantity, which the *Liquor Alcahest* doth not suffer.

So then as for the glorified Sweet *Sulphur* of ☉ and ☿, a Man that can command these *Alcalies* volatile, may by their *Spirit* attain them without the *Liquor Alcahest* (alib that doth the work sooner, and with more ease, and without loss of its own vertue) in lieu of which this *Spirit* is far sooner, and with much more ease attainable, and he that knows the Secret of making of it, may make as much of it as he list.

But as concerning ☿, that by this Art may be prepared to most incredible uses (as to Medicine) if to wit, first the *Sulphur* of ☿, or of *Vitriol* of ☿, or of the *Metallus masculus*, which is *Augurellus's Sulphur Glauco* (according to *Helmont*) be volatized with the *spirit* of volatile *Salt* of *Tartar*, (and both make one *Liquor* together) in this *Liquor* let *Argent Vive* be dissolved, and draw away the *Flegm* till it be dry, put on more of the *Spirit*, and resolve it so oft until it will coagulate no more of the *Spirit*, but that it come off strong as it was put on, thus is the *Mercury* in these Solutions embraced by the *spiritualized Sulphur* inhabiting the *Spirit*, and so embraced that each will not leave other but upon as difficult terms as the ☿ of a *Metalline Body* would be separated from its *Sulphur*, and may be reduced by an easie Art into a *Metalline Body*, but with greater discretion,

cretion, and no less ease, and abundantly greater benefit to poor sick Creatures, may it be made into a most Noble Medicine, very sweet, and of wonderful vertue, for the Salt of the coagulated Spirit is left together with the Coagulate of the  $\phi$ , and the Spirit of Sulphur, and of all thus joyned, becomes a sweet Precipitate, in the Dose of four, or six, or eight Grains not oft repeated, curing all *Acute*, and very many (if not most, or all) *Chronical Diseases*.

But were no more to be attained by it, but that it makes the Sulphurs of  $\delta$ ,  $\phi$ ,  $\psi$ ,  $\eta$ , or Zinc, &c. volatile, it is enough to make it of value to a conscionable Physitian, and studious Artiss.

For these *Mineral Remedies* work beyond what any Man who hath not tried by Experience would believe, of which *Helmont* is a sufficient, and a very clear witness. I exhort (saith he) young Artiss that by all means they learn to spoil Sulphurs of their exotic and virulent qualities, under custody of which is hid the *Vital Fire*; composing the *Archæus* to pleasant ease and quietness, for there are some Sulphurs which being prepared and perfected the whole Army of Diseases will be conquered by them, &c. Which I more confidently expect from, and have found more eminently performed in the Sulphur of *Venus* of  $\delta$ , and especially in the Sulphur Glaire of *Angurellus*, &c.

The Preparation by that noble Author in this place chiefly intended is *Alchemical*, to which this may justly pass, as a most noble and unparalleled *Succedaneum*.

The preparation also of the *Metalus masculus* its Sulphur in defect of the great Dissolvent, may hence be attained for this volatile Salt doth embrace, and in distillation brings over, together with itself that Sulphur in form of a high tinted *Metaline Oyl*, which



which then coagulated on a fixt Body, the Metalline Tincture may be extracted with pure Spirit of Wine, the Salt of the Spirit of Tartar being left behind (as being not dissolvable in pure rectified Spirit of Wine) and is then reduced into that *Val Succus* or Liqueur, by Paracelsus (called *Vinum Rine*) of which Helmont gives so large a Commendation, and so noble a Character.

I know the next Question will be, How may this Liqueur be attained? to which I answer with Helmont, That it is not sufficient to turn such Books, but Coals and Glasses must be bought, and Night after Night must be spent: So Helmont did, so I have done, and still continue to do, and so thou must do, whoever wouldest attain these Secrets, I have done my part, taught the *Sum* of the thing, and so have started a Game for any one that is curious to hunt at but for the thing itself, and the practical skill, it is God's Blessing only, and each Man's particular Endeavours that must give that: Study therefore, and take Pains, and together with Prayer to God joy in constant Labour in the Fire, that with God's Blessing will you find what I by the same means have found.

CAP

Of the Preparation of the Noble Almond  
In which is his Preparation and Distillation  
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## CAP. III.

## Of Volatile Salts of Herbs, and their virtues

**H**AVING run through the *Discovery of Alkalies*, so far as to give a short view of their vertue, in reference to *Mineral Dissolutions*, let us now come to discover their use and serviceableness in application to *Vegetables*, their *Preparation*, *Correction*, *Purification*, and *Exaltation* in vertue.

For *Vegetables* are of most admirable and excellent efficacy, although subordinate to *Minerals*, yet so noble in vertue, that *Paracelsus* glories, and not in vain of most excellent, and several Cures performable by one Herb duly prepared, as to instance in *Wormwood*, by which he affirms, That he knows perfectly to cure many (and those deplorable) *Diseases*.

Of the Care and Love of the Almighty for poor mortal Man! but see upon the Pride and Arrogancy of our *Lord-like Doctors*, who like *Tantalus* are pined for Thirst in the midst of a River, and tormented with Hunger, yet having so many goodly Apples ready to bob them on the Nose, but let not their Pride and Sloth seduce any Son of Art, to choose with them their wretched lazy and unconscionable Life, which makes them a by-word to every *Patron*, which they are not at all moved at, so long as they can get Money, although with the Ruine of Families and Lives.

Of this Preparation of Herbs the Noble *Helmont* speaketh in his *Pharmacopolium*, and *Dispensatorium modernum*

moderns, where he gives Counsel by way of Legacy to such who have not tasted the vertue of the *Circulation major*, that is the *Alcabit*. How they should prepare *Simples* which are of great vertue, not by castrating of them, or clogging them with other *Simples*, by bearing all up together into a miscellany, nor yet by bare decoction, by which the vertue of a dangerous *Vegetable* is diminished, and the gummosity of others li- quified, which hath the same defects with the crude *Herbs*. But by superaddition of a *Ferment* for the extraction of the hidden vertue, by suspending their virulency, by substitution of one quality for another, or by composition of due ingredients, stirring up new qualities, such as were not in the *Concrete* simplicity.

Which Counsel if well attended and followed, it would in short time ruine those Shambles of Butchery unto thousands of poor Mortals, the Apothecaries Shops, which have been more fatal unto Mankind than ever was the *Sword*, by means of which multitudes have died, through the absolute virulency of their Medicines (so called, but real Poison, nor corrected but ironically) and many more for want of due help, which in their shops is not to be found.

To correct them is impossible, they have grown up so long a time, that they seem to have made Prescription upon Nature for their future Settlement, I shall not therefore wash a Black-moor in labouring to reclaim them, but instruct the Ignorant and Industrious in better Preparations.

For the virulency of some *Simples* cannot be corrected, nor the defect (as Crudities, &c.) of others taken away by bearing into Powders, (which they call *Species* when mingled) nor boiling with

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*Sugar* into Tablets, not by Candying or Confecting with *Sugar* or *Honey*, but by bringing into a volatile *saccharine* essential Salt (not *saccharine* in taste, but so called from its resemblance of *Sugar-candy*) which is done by the superinduction of a ferment, this may be attained.

First, then, let the industrious Artist know, that by means of the fixt Salt of any *Herb*, any volatile *Oyl* may be transmuted together with the *Alca* into a volatile essential Salt, which is of a wonderful penetrative virtue, for being faster it mixeth with the *primary principles*, and passeth along with the *Urine* and *Excrements*, resolving by the way all that it finds to adhere obstinately to the Vessel, in the ways thro which it passeth, and being *Balsamical* by reason of the *Oyl* which are salinated in it, it reacheth as far as any *Medicine* of what virtue soever.

Moreover, being of *Vegetal* and not of *Animal* principle, it infiltrates itself even into the constitutive principles of our Body, and reacheth the *Fountain* of *Animal Life*, which is denied to any *Apocary's* *Drugs*.

For whatever reacheth to the *Balsam of Life*, must be *Salt*, since *Blood*, the *Seat* thereof is *saline*, the *Urine* also which is an *Excrement* separated from the *Blood*, is likewise *saline*, so is our *Sperm*, and so the very *Teats* of the *Breast*, nor can any thing be admitted beyond the *limits* of the first digestion, but it must be of this nature; all *Herbs* therefore, and *Vegetables* in the *Stomach* are either digested, or not. If digested, they lose what they were, being made *bile*, and so become altogether of a new Nature, by this formal transmutation, by which (if they were before *Medicinal*) they are spoiled of all that virtue, before they come to be administered to the



the second, and if they may retain a few qualities of the *Magnum oportet*, yet these are too feeble to extirpate a Disease settled in any Vessel of the second, much less of the third digestion.

But if what is taken in be not digested, it is then cast out as the draught, if by reason of its gummosity, or indigestibility it will not yield to be moderated by the ferment of the Stomach, or if it have a mixed virulence, it is rejected either by Vomiting, if the Venome be violent and apparent, or by Stool, if the Venome be gummos and not so easily found, and a little more gentle, or both ways, if the Venome be of a gummos and very fermental virtue, these never cure but by accident, as I fully discovered in my *Natural's Explanation*, &c. and shall not therefore here repeat.

What is therefore is the Intention of Cure that is preceded by these ways, and assured are the false promises of Syrups to reach and to heal the Lungs, when as the Liver that is much nearer cannot be reached either by Syrups or Decoctions, whatever the *Galenists* persuade their deluded Patients.

But Salts being of another nature suffer not in a digestible way by the ferment of the Stomach, but retaining their virtue pass on to the *Mesenteric* and *Mesaraick Veins*, and so resolve in their passage whatever proternatural they find, and so become *abstersive*, *diuretic*, and *diaphoretic*.

This is manifest in *Scurvy* which passing the digestion of the Stomach, and of the *Ductus*, is received into the *Mesaraick Veins*, and goeth along with the semi-digested blood or *Vitis*, until the ordinary separation, in which it lies formally the same as it was when it was taken in, and is from thence separated in its entire substance, form, and virtue.

But *Alcalies* in the Stomach are satiated as to the *lixiviate* qualities, with the acidity of the Stomach, and produce a *neuter*, neither acid nor *lixiviate*, but saline of another nature, and so pass on to the urinary digestion, where they become *urinous*, but increase a fixt Salt in the Urine, different from what it was at its first taking.

But if they be first volatilized by an inseparable union with *essential Oyle*, till both become one Salt this then passeth thro' all the digestions in which any coagulation may be made (preternaturally, and beside the intent of the *Archus*) which it resolves and dispels, partly by Urine, and partly by Sweat, for being essential and volatile, it hath access where *Alcalies* in their own solitary nature could find no admission.

For a clear ocular demonstration of what hath been said concerning the *vomitiv* and *purgativ* particles which are apparent in some *Vegetables*, to convince them to be, and to proceed from a venemous principle, I shall instance in a few (and those most obvious) preparations.

Let *Hellebore* black or white, or the Juice of wild Cucumbers, or any of the most severely emulsive *Vegetals* be prepared with any fixt *Alcalizant Salt* and they lose both the *vomitiv* and *purgativ* quality, and become *Diuretic* and *Diaphoretic*, in such sort as a double or treble Dose may be taken of them after this preparation without disturbance, of which half so much before would have proved deadly.

I would know of any *Galenist*, if or no the virtue of such *Simples* consist in the *vomitiv* or *purgativ* faculty, and if so, what is become of it by this esic preparation? There is no evasion of the demonstration

stration, the matter of fact an easie Experiment will convince, the reason it is that I now crave of them. Perhaps they will think to answer with their old cavill, to wit, that *Chymistry* torturing things by the *Fire*, doth by long preparation exaltate the noble vertues of *Simples*, and so impose on the credulous Vulgar with a *castration* of them instead of exalting their vertue.

I grant that *decoctions* and long *digestions* do alter things exceedingly, so the *Root Cassava* (well known in the *Indies*) being raw is a mortal Poyson to Man or Beast, as many have experimented to the *kill* of their *Swine* and *Poultry*, but being completely *baked*, it makes very pleasant and wholesome *Bread*, and is eaten by many thousands; so *Asarum Root* raw, either in *Powder* or *Infusion*, cause very violent *Vomits*, which by boyling in Water (only for half an hour) become excellently *Diarrhetic*, and are an approved Remedy for slow *lingring Frogs*; So experience teacheth that in the (commonly called) *Extract of Rhabarb*, the *extraction* of an ounce will not purge so much as one drachm given in powder, the reason of which if any shall ascribe to the *vanishing* of the vertue in the *Fire*, I shall confute that assertion by an undoubted proof made by the *Fire*: For let the Infusion of the *Rhabarb* be made in a Retort, to which let a *Receiver* be fastned, that not a drop of *moisture* exhale out of the *Retort*, which is not caught in the *Recipient*, and let fresh Liqueur be put on that is decanted, till the *Tincture* craze, and the remainder become as insipid as the *Powder of a rotten Pea*, and of as little efficacy, let the *moisture* then be distilled off, till it come to a *Res*, and this with so gentle a heat, as to cause not the least danger of an *Empyreum*, of this *Res* or

Extract

*Extract*, give as much as may be judged by proportion extracted out of two drachms of *Rhabarb*, dissolved in its due proportion of the Water distilled from it, and to please the Experimenter the better, let an equal part of the remaining Powder, (after the extraction) be given with it, and these two drachms will not purge nigh so much as half a drachm that was never extracted, but only pulverized and taken crude, by which it is evident, that without diminishing the Substance one grain, the Purgative quality may be diminished notably, only by bare boyling over the Fire, without any Emptireum contracted in decoction; yea, and the Water *distilling* off, if it be cohobated again and again, by returning of it when half is *distilled* over, the *Emetic* and *Cathartic* qualities (in no long time) may be wholly overcome, but by addition of the Liquor of an *Alcalizant Salt*, this is done in half an hours time by decoction. Now whether is this virtue vanished that it is gone? If it be answered, That this is the property of the Fire, *Nova producta facit*, this Answer I shall wipe away as easily as it is given, for we will use no fire at all that is *calinary*, and yet find the same effect.

Therefore let any *Regal* be taken subelily pulverized and searced, and mix it with an *Alcali* (i. e.) Salt of *Tartar*, add of *White-wine*, or any other Liquor, as much as will make it to the consistence of Dow or a *Paste*, so let it stand, that the *Alcalizant Salt* may penetrate the *powders* *cluster*, and as it dries *molden* it again, or keep it in a *Gally-grass* compress and covered that it may not dry, and in six weeks time at most, the *vomitive* or *purgative* quality will be wholly extinct, yet without loss of either the *taste* or *colour*, or *smell*, more then if it had been moistened.



bed with fair Water, nor quite so much for such an  
 humilation only would have superinduced a *fermen-  
 tation* which by the *Mucosi* is hindered; so that the  
*Specifick qualities* remain in this last Operation (wit-  
 nesses the taste and the smell rather exalted than per-  
 verted) but the *vomitive* and *laxative qualities* are  
 extinct, and consequently justly concluded to be  
 none of the *verdes* of the *Simples*, but distinct from  
*substance* and *specifick qualities*, which remain entire  
 with the loss of the former.

And here ingenious Reader observe the rotten-  
 ness of the *Galenic structure*, who in Herbs of ex-  
 cellent virtue only look to the *vomitive* or *laxative*  
*Venom*, which may well be compared to the *ma-  
 joring sword* in the hand of the *Cherub* that guards the  
*passage to the Tree of Life*. So this face of *Venom* ob-  
 hides most noble and admirable Endowments in  
 many *Simples*, by reason of which poysoneous out-  
 side they cannot get admittance into the most re-  
 tired Closets of Nature, over which so strict a Watch  
 is kept, that the *Archæus* will be enraged, the *Sto-  
 mach* suffer *Convulsions* (and all the *Nerves* by an  
*irradiating Diastropathia*) and the whole *visceralis*  
 put into an hurly-burly, rather than it will admit  
 the *Venom* of *Hellibore* to enter the *infernal* or  
*inferiour Vessels*, but it ejects all with a loathing and  
 detestation, but the excellent *crass* of which *Helli-  
 bore* may deservedly boast, is not to be obtained,  
 nay scarce perceived in this bolsterous distorting  
 operation thereof, as it appears given in its crudity,  
 or if any of its *Spiritick* and *Cerebrall* virgidity  
 chance to appear amid these tumults, it is but as  
 the Sun shews a glimmering of its Beams through  
 the dark Vell of a thick black Cloud, or a misty  
 Fog.

But this *Veil* being taken away, then appear the true, noble, and specifick vertues of it, and consequently of any other churlish *Vegetable*, which the *Galenists* by reason of their misty Method, cannot endure to behold with full view and open eyes, but they are discovered unto us, and taught us by the means and through the discipline of the Fire, which is our so much commended *Pyrotechny*.

Fire then by little and little in a humid decoction blots out the impression of Venome that is in *Vegetals*, according to the most true *Maxime*, *Omne Vegetabile venenum coquendo miscet, diutina vero coctione transigit*; and this it doth not by producing a new thing (as when *Concretes* are distilled), but by maturing the crudity, to which the poyson is joined according to the true *Maxime*, *Omne venenum, cum concreti altius alligatur*. *Arsenick* itself, if by *Saltpetre* it be but fixed, that is compelled to abide the decoction of Fire, it loseth its Venome, otherwise it flies, that is, it will not abide the fiery trial, but there the Venome is material, that is, corrosive and corporal, here in *Vegetals* the Venome is ideal, fermental, and spirital, but abhorring decoction, much more the fixed purity of an *Alcalizate Salt*, on which the fire hath stamped its character and impression, that is very well may be called *Ignis filius*, elsewhere by me named *Gauda Vulcani*.

Thus runs our Bread-corn, our Meat, Fish, Beer, and when not, if not well baked or boiled, are all noxious, and though the use of them may be accompanied with nourishment, yet that this is but bad nourishment I shall appeal to young Maids that eat raw *Ormonds*, and to Children that eat raw *Fruits*, and so the medicinal virtue in *Vegetals* is clogged at best with unwholesome crudity, of which it is as rash to

make

make a *Medicine* without Decoction, as it is to eat young Cucumbers without pickling, besides many have a venome adhering to their *Crudity*, which provokes the *Archæus* to rage and fury, and so perhaps the Disease is disturbed, and a light *Irradiation* of the Benevolence of the Simple is apparent, through the dark Cloud of *Anxiety*, *Vomitings*, and *Loosness of the Belly*, which the stupid Doctor marking cries out, *O excellent Medicine!* not considering that it coming as an Enemy, which Nature would not admit, but shut her Parlour and Closet-doors against it, and mustering her Forces endeavour'd to throw it out of its first Room, or at least to beat it out at the Back-door, and yet it left a ray (as it were) of its hidden vertue behind it, what would it have done, had it been stript of all its *hostile Malignity*, that so Nature might have been familiar with it, and led it up and down from Room to Room, and from Closet to Closet, to the very entrance of the Privy-chamber, to which is no access, but only to the Prince, or his very intire Friend, which is far beyond a reconciled Enemy, such as are *Aromatick Balsamick Essences*.

In a word, a Humid Decoction, or any Digestion in a Heat, that is not burning, though it ripen *Crudities*, yet it makes no change of the *Species*, if once the heat be graduated above a *pepantick* or *fermenting Heat*, which is *perpetuall* ever (where the Subject is capable,) and so the Parent of *Transmutation*, as may appear in *Meat* or *moist Herbs* kept in a *fermenting* heat, such as is the heat of a *Horse's belly*, or *Horse-dung*, which is proportionable to the heat of Man when he is in a *feverish temper*; this heat incites a *Ferment*, and that causeth a *Transmutation*, as a *separating* or *burning heat* doth cause the Death of the

the *Compound*, and by consequence a new Product which is *Filius Ignis*: But the seminal Vertue of the Concrete is not totally extinguished, but by open burning, for in a close separative Heat, the parts are confusedly wrought upon, partly retaining the *Vita media* of the former Concrete, but eminently altered from their former Specifick Forms, through the active Impression of *Vulcan*, whose Character they receive.

Whereas in an humid Heat the *Species* is unaltered, though the *Cruditities* are by Decoction taken away; yet this may be without loss of one grain of Substance, the formal Properties of the Concrete remaining notwithstanding: So Beef, Pork, Mutton, Fish, or Fowl, by boiling are not changed (save only from raw to ripe) but the Specifick Determinateness remains still; only the Colour, Taste, Smell, &c. which were appropriate to the the Rawness, are changed into others which follow Decoction, yet keeping within the bounds of the same *Species*, which although the Decoction were continued till a *Gelatina*, or *Jus Consummatum* be produced; yet these *Jellies* or *Broths* keep their seminal and formally distinct Properties, so that Cock-broth, Veal-broth, or Mutton-broth are distinctly to be known one from the other, nor are they radically changed, but by Mediation of a Ferment (which is not to be found beyond the degree of a Feaverish or Pepparick Heat) or by a burning degree of Fire, which is *Mors Artificialis Compositi*, and would prove *Seminum Exinctum*, were it but suffered to act openly, with a free flame or burning.

To apply what hath been said to our Purpose, I would ask the *Supercilious Galenist*, what he can say



to oppose the Reason of this Discourse, That *Wheat* is a wholesome Grain all *Europe* knows, yet it wants not its *Malignant Crassities*, till it be baked, as every Baker can tell you, and every House-wife can instruct herself; so it is in Meat, so in Fish, and so in every thing, yea, although some tender leaves of Herbs be used, and approved wholesome raw, yet this only to sound Stomacks, but to weak Constitutions, and crazy Healths, even these and delicious Fruits require Boiling, Baking, or Stewing, which convinces, that so prepared they are the more wholesome.

Only the *Galenist* can be content to have his Medicaments crude, that is, his *Elatarium*, *Zalap*, *Muscachan*, *Brieny*, &c. which beside *Crassities* have also a *malignant Virum*, not to be taken away without previous Preparation.

Besides all *Vegetable Concretes*, at least most of them have their *Crass* or *Virtus* involved in a Gummy Viscous Substance, as a Nut in its Shell, which in Herbs or Vegetable Grain created for Man's Nourishment, is the Object on which the *Digestive Faculty* is exercised; which also if it be taken away by Ferment, although wholesome Drinks may be made of them, yet they want their former *Nutritive Faculty* of Meat, as appears in Wine, and Beer, which while Barly, and Grapes, were apt for Food and Nourishment.

But so soon as the Glutinous Viscous Nature was volatilized by Ferment, and so formally transmuted into a new Creature, it became of Food a wholesome Drink, of vertue to refresh and chear the *Spirits* (if moderately taken,) or to besot and stupifie them (if immoderately used) which Effects in the Grain or Grapes was not to be found.

Whence

Whence it is evident, that when *Art* by the superinduction of a Ferment hath volatilized, and formally altered, the *Viscosity* of a *Vegetal Concretum*, it then as to its *Spirit* (which was produced of the *fore-said gummy Substance*) is not liable to the *Stomack's digestion*, but is in it only separated, and *spiritually* hath access to the *Heart*, and the *subtle arterial Fibre*, which are the *conveying Channels* of the *Spirits* from one noble part to another, and their Effect is warming, reviving, refreshing, and cheering, which they do more powerfully by how much the *Liquor* is more *generous* and *spiritual*.

For what ever is digested in the *Stomack*, is first made *Chyle*, or an acid *Cremor*, which after is by the *Ferment of the Liver* transmuted into a *sanguine Salt*, and so the *Blood is salt*, which then is not steep'd, but only refined, and so sent to the *Heart*, where it is inspired with a *Spirit of Life*, which is *Belmont's Aura Vitale*, and then the *Eruor Hepaticus* becomes *Sanguis Arterialis*, which is the *Conveyor of the Vital Spirits* to all the *Body*, bedewing each part with a *Vital Breath or Dew*, by which the *Spirits* spent and impaired by the several *Functions* of the *Body* are repaired, which is the last end propounded by *Nature* in her appetible Desire of Meat and Drink.

For *Nature* doth not in Thirst desire Beer or Wine as such, but as moisture, for the supply of the decayed *Latex*, though *Provident Art* hath married the *Water* to a *Spirit* that is familiar to *Nature*, that at once both the *Thirst* may be slacked, and the *Spirits* cheered. But of this more fully in my *Treatise intituled, The Method and Mystery of curing Diseases*; which I intend very shortly to publish, to which I remit the Reader.

To draw then what hath been said to our present

sem Intent and Purpose, we shall lay down a few Conclusions.

First, That all *Vegetal Concretes* have a *gumous viscus Substant*, which in *Vegetables* created for Nourishment, is the Object on which the Ferment of the Stomack acts, and out of which it attracts Chyle. This is apparent in all Broths, and Extracts of Grain or Herbs, or the Juice of Fruits, which (the aqueous part being exhaled) leave a *Rob*, or *Extract*, clammy thick, and of the Consistence of Tar, although not pinguous, but viscus and gumous.

Secondly, This *Gumous Body*, if it be by a Ferment volarized, produceth a *Vinous Spirit*, formally distinct from what it was before, and then no longer a proper Object for the Ferment of the Stomack to work on, and therefore then no longer nutritive as Food, though refreshing as *Spirits*.

Thirdly, All *Vegetables* are not destined for Food, some being resinous or woody, or otherwise of an unyielding nature to the Ferment of the Stomack, are rejected, and may pervert the Digestion, but never satisfy the Appetite, others are of a malignant or-side, and so the Stomack abhors them.

Fourthly, Whatever is digested, is received in *Oreousmian Viscum*, into which if it bring an *acrid Quality*, this straight becomes *bile*, and engenders bad Blood, and it is well if the wrong be expiated with Boils, Scabs, &c.

Fifthly, Being rejected either by Vomit, if the *Hostility* be more apparent, or by Stool, if not so virulent, it is conveyed (as an Enemy) to the place of Excrement, where, when it comes to receive the

the ferment of the place (which is ferocious and excrementitious,) it causeth a venomous malignant Gas, and resolute and corrupts the Aliment of the Bowels; whence come those Gripings and filthy Stools which are produced.

Secondly, For the sake of that Malignity the whole stock of Chyle that is in the Stomack, and the half transmuted Chyle, which is in the passage from the Stomack, toward the Mesenteries is rejected as unfit for Nourishment; and so what Broth soever is taken in, is also infected, rugged, and rejected, till the malignant Character impressed, be blown out. This is the noble Effect of the Galen's

Art. From whence we may gather, on most unaccountable ground, that that which is Medicinal is not nor ought to be liable to the transmutative Digestion of the Stomack; for then it becomes vital, and so no more Medicinal. for whatever is peregrine, although it be like the Vita seeds, yet these slight qualities of the *Magnus opus* must submit to the Jurisdiction of the several Digestions, or else the whole is abhorred as hostile.

But *spirital Effluvia*, although they are materially contained in several Concretes, yet for as not to be found, and brought to light by the only Digestion of the Stomack; which makes a formal Transformation of what it can master into Chyle, which is far different from what by Art, and the Insperinduction of a different Ferment might have been had; for far distinct is that which the Stomack produceth out of Grapes, from that noble Spirit which Art produceth by first changing the Juice of the Grape into Wine, and the Product follows the Disposition of

the



the Matter, as is evident in the Juyce of Grapes, which after Fermentation, the Artist may (if he please) turn into Vineger, and which without Fermentation will onely stink and putrifie, as after it may become either Vinous or Acetous, according to the Artist's pleasure, which Products do strangely differ each from other, tho' both from one and the same material Substance. But this only as a Digression. In my other Treatise of the *Method and Mystery of Medicine*, I shall fully and purposely handle this Subject.

Three things then I briefly condemn and reprove the *Galenists Vegetable Apparatus of Medicaments*, (for as to their Mineral Stock, it rather deserves a Satyr than a *Convincing Reproof*) which render their Method ridiculous, hazardous, uncertain, and dangerous.

The first, and not a *Trivial Fault*, is their *Crude Immaturity*, which no Grain, Fruit, Herb, or Root is without, that is for meat, witness Bread unbak'd, Roots unboyed, or raw Fruits, Coleworts, or Cabbage, without previous Decoction, by which Artichokes, Turnips, Parsnips, &c. of harsh, crude and unhealthy, become sound and wholesome Nutrient; yea, even Beer it self, that hath undergone a Fermentation, if drunk new, requires its Defect of Age to be supplied by Decoction, else both it and new Wines, new Perry, Cyder, and Metheglin, are not without sensible offence to the Body, which Annoiance is either to be taken away by full Decoction, or by Age which is equivalent to Decoction.

Now can any be so stupid to imagine, that *Rhubarb* or *Zalap*, &c. have not, beside their *Unnatural Malignity*, the *Unnatural Crudity* of a Car-

root or Parsnip, and therefore as the one is fit for Meat, so the other fit Medicine only for a Horse, the Stomack of Man, being by the CREATOR's appointment, too noble and curious a Receptacle for such crude Simples, which had they no other Fault, yet this alone were enough to discommmend them.

Rise upon those self-condemning Doctors who will accuse raw *Oat-meal* as the cause of the *Griets* sickness in Maids, and raw Fruit, especially unripe, as the cause of Worms, sharp Humours, Indigestion, and Obstructions in Children, and yet will prescribe raw *Rhabarber*, *Zalap*, *Mechoacan*, or *Star* infused (which is all one with raw, witness the Infusion of Malt before boyling, called commonly *Wort*) for a Cure of the like Griets; I speak it to their shame, with hopes (if possible) to amend them.

The second Deficiency in their Medicines, is the gummous Terrestricity, which accompanies all *Vegetals*, which they take no care to macerate and overcome, before the Stomack be comforted with them.

This Gummousness I before shewed by Ocular Demonstration in all those moist Preparations commonly called *Extracts*, which is most evident in the *Resins* *Zalappa*, *Scammon*, &c. I dispute not with what the Extraction be made with, whether with Water, or with a distilled Phlegm or Dew of *Vitriol*, or any other distilled Water, or with Spirit of Wine, (though that is of all the forenamed the best) yet none of these distinguish the gummous viscom parts from the pure, subtile, and saline parts, and so the Stomack either finds a burden without benefit, or at least the benefit so clog-

ged with its burden, that the *Archeus* reaps not the due Efficacy of the Medicine.

For as I touched before, the Stomack will not let any gummy viscid Substance pass the *Pylorus* and *Duodenum* into the *Mesaraicks*, nor will the *Archeus* of the second *Digestion* suffer such Abuse, but it must be either concocted into Chyle, and so received into the *Oconomy* of *Vital Principles*, and by consequence no longer a *Medicine*, or it is so either too refractory or too malignant to undergo that Stomackal Maceration. It is proscribed among *Excrements*, the *Craus* (like the Nut) never appearing in its Effects, being clogged and made inefficual by the Gummosity, which as a Shell keeps in its *Stagnity* from dissolving its self.

For the Appetite of the Stomack craves nothing but Meat and Drink, and by consequence whatever it finds too gross for Drink, and unfit for Food, it rejects to the Excrements, without further examination.

Most absurd then is that of many Doctors who prescribe Medicinal Herbs, in Cock or Chicken-Broth, or in Jelly made of Knuckles of Veal, not considering that Meat and Medicine are two different and distinct things; and while thus they think to beguile Nature by medicated Broths, they pervert the Digestion, and verge the Proverb, in their Patients, causing them, *Medici, id est, missi vivit*.

For the *Archeus* finding in the Stomack Broth or Jellies, which are the usual fit Objects for its Ferment to work upon for Nourishment sake, begins to attempt the Digestion, till finding the *Facas* it rejects all, In effect crying out, with the Son of the Prophet, *O medicus! mors est in jumento!* and be-

ing often so deluded, and its Ferment wearied in vain, it becomes after more wary, abhorring all Meats, for the sake of those which have so often imposed upon it. And if any of this Chyle in which is an unnatural exotick quality, come to the second Digestion, what Fermentations, Exorbitancies, Obstructions, and Disturbances it produces, few who have run thro' a *Galenicall Method* (for some *Chyrurgical Disease*) but can tell to their Cost, and can read this Lecture in themselves, with a *Prostration* of, upon their own Body.

Lastly, We accuse and condemn the venomous Malignity of many *Simples*, which they most ignorantly call *Medicaments*, as *Scammony*, *Elaterium*, *Acon*, *Asarum*, *Colocynthis*, with many others which it would be tedious to recount.

I easily grant, and admit that under the Mask of *Virulency*, most noble *Vertues* for most part are hid, (although it is no necessary consequence that always it should be so) yet the *Medicinal Virtue* consists not either in the *Emetick* or *Laxative Faculty* of a *Simple*, which It works *Quæ venarum*, but the *Specifick Excellency* is far more secretly hid, & not to be commanded but by a true and *Philosophick Preparation*. Let Fools admire those *qualities as medicinal* which abate by *Decoction*, and by compleat *Decoction* are wholly taken away; we know that they are but so many *Venoms*, and are *Concomitant Accidents* of the *Cruelty* and *Gummon Viscosity* of such *Virulent Concretas*, of which in the first *Ens* are no Footsteps to be found.

I yield moreover, that there are many *Simples* not intended by Nature for Meat, that are of excellent *Vertue*, as they are some *Diaphoretick*, as *Carduus*, *Camomile-flowers*, *Rosemary*, *Sage*, *Wormwood*, &c. others



others excellently Diuretick, as *Virga Aurea*, *Becapunga*, *Pimpernel*, and many others, which have a *Volatile Alcaline Salt*, and are so far from cleansing, yet they have also the Imperfection of *Crudity*, and the Clog of a *Gumous Viscosity*, which if they were removed, what excellent Remedies would they afford, which are so efficacious as Nature hath produced them.

I shall shut up this Chapter with a serious Exhortation both to those who profess, and those who stand in need of the Art of Medicine. If the Blind lead the Blind, it is hazardous, lest both fall into the Ditch.

I have heard (with blushing) the vain Atomisers of many Doctors (and those Men of no mean Repute) how they will decant on *Obstructions, Inflammations, and Fermentated Heat of the Liver*, which they will promise to wash (as a Laundry-foul Linen) with their *Altersives*, and droppings with their *Suppurative Medicines*, which, alas, never reach farther than the ordinary Passage of Excrement, unless such which have a *Volatile Alkali*, which do really oftentimes much good, if duly applied, but much less then otherwise they would, if rightly prepared, which Preparation the following Chapter will more largely discover.

A Corollary Appendix concerning several  
Noble Specific Remedies, preparable by  
Pyrotechny, and Succedaneums to the  
Grand Arcana.

**I**N the foregoing Chapter (*Gaudid Reader*) I did  
generally discourse of the Application of *Ale-  
lis* unto *Vegetables*; for their Correction, Matu-  
ration, and Preparation, whereby they become ad-  
mirable Means in the hand of a careful Physician  
for the effecting (with God's Blessing) the Cure of  
all kinds of Diseases, although not every Disease of  
each kind.

This in the foregoing Chapter we did more ge-  
nerally, and did there give an account of the *gross  
Imperfections* which accompany all *Vegetals* of the  
guarantee *Terristrick*; which is mixed in all vul-  
gar Infusions, Extractions, or Decoctions of mi-  
der *Vegetal Simples*, and of the *Malignant* Pro-  
pion of other more furious Herbs, which render  
their Remedies against Diseases; at best, *Lame*,  
and *Imperfect*, often *Dangerous* and *Despe-  
rate*.

We shewed how that nothing may be admitted  
to the second, and consequently to the third Di-  
gestion, that is of a Corporeous Substance, till  
it be macerated by the Ferment of the first; and  
whatever is so digested becomes alimentary Chyle,  
and no longer a Medicine, and if any exotick qua-  
lities render it unfit for Nutriment, the *Archus*  
(who is God's Vicegerent, and quickly perceives  
it,) rejects it into the Draught, where when it  
receives

receives the fierce Ferment of the Bowels, it excites a fermental Gas, *Pontique*; and Gripping, causing Wringing of the Bowels, and Wind with loose Stools, by mistake called a Purgine, (being indeed only a venomous Impression on the Bowels.)

I shewed, that how excellent Vertues soever a Simple may have, yet that *Crafsis* is shut up in the Gummousness, as a Nut in the Shell, unless it be a Volatile Alkalizateness which is apparent, in many Simples, which yet is at the best clogged with the Viscous Pacculency, to which it is united.

I made it likewise clear, how the Stomack had Appetite to nothing, but with an eye to convert it into Aliment, which *Nutritive Spirit* was inclosed in the gummous Substance, which if it digested, it makes Chyle, (not a *Medicine*) for which if it be unapt, it rejects it, not considering the *Medicinal Secrets* contained in it, of which the Stomack takes no cognizance.

I now come to the true and *Philosophical Preparation* of real and true *Medicines*, whose Character I shall give briefly, to satisfy the Ingenious Reader.

First then, in *Opposition* to what I blamed in the *Mitchell's Medicines*, their *Crude Ingredients* are taken away either by Ferment, or addition of that which is a Fermentive Vertue: For although in the former Chapter, I instanced in Decoction as a convenient Remedy against these raw Crudities, yet I did never intend solitary Decoction for the proper mean of *Medicinal Preparation*, and that first, because it distinguisheth not between the gummous, and the purely saline parts which

is absolutely required in the right Preparation of Medicaments; and secondly, because the Fire, tho' it doth not formally transmute (in a humid Decoction) yet it doth notably alter the Qualities of Concretes, especially such as are odorous, and whole *Crasis* lies in a light essential Sulphur, as *Cinnamon*, *Mace*, *Nutmegs*, &c.

In preparing of which if at any time Decoction be used, yet let it be so, that the odorous and essential parts may be saved, that so they being again married, and more deeply united with their own more fixed Substances, both may become one Elixir together.

Secondly, Then a due Preparation distinguisheth between that which is Gummous, and that which is purely Saline, either by separating one from the other, or by macerating the viscous *Terrestriety*, and by a secret Digestion changing it into either a *Spiritual Sulphur* or a *liquable Salt*, for *Salts* and *Sulphurs* are but *Seminum terræ* Disguises in which the *Crasis* of *Concretes* are masked, which are successively transmutable one into another, so the Juice of Grapes (if decocted) the aqueous parts exhaling, the residue becomes a *Rob*, which is gummous and viscous, this by Fermentation is made volatile, and becomes a *Spiritual Sulphur*, or *burning Spirit*, which by the rectified *Spirit of Urine* is wholly turn'd into a *Volatile Salt*, then which Example none can be more plain and convincing, that these Principles, or rather several Forms of the same Substance, are convertible each into other, a *Terrestriety* or Gummous Viscosity is turned into a *volatile Spirit*, wholly inflammable, and this into a real pure Salt, not inflammable, and so on the other hand, the Transmutation of Salt into Sulphur is most evident in the Distillation



lation of *Tartar* which being wholly Saline, and dissolvable in Water, by bare Distillation is turned the major part of it into an Oyl impermeable with Water.

When the *Concreta* is once thus changed, then it is no longer as it was before, liable to the *Stomachical Digestion*, but if it be an Oily *Salphur* (as distilled Oyls are, those especially which rise by Force of Fire, and are not drawn with Water,) they resist the *Stomachical Ferment*; and so rise offensively several hours after taking, until the greater part of them are proscribed with the Excrements by siege, and part of them (especially *Essences* drawn with Water) being no way hostile, are admitted to the *Porch*, as it were of the second Digestion, where changing their volatile Fatness for an *acid Salphur* they work away by the *Urine*, as is evident in Oyl of *Turbinth*, *Mace*, *Nutmeg*, &c. of which the *Urine* will smell apparently some hours after the taking of them.

But if a Volatile Salt be made either of the Oyls or *Tinctures* of *Vegetals*, this then needs no farther Transmutation, only the *Alcalizateness* of the Salt is satiated with the *Acidity* of the *Stomack*, and afterward it passeth to the second Digestion, and so forward to the third, resolving in its passage all preternatural Coagulations, which are the cause of Obstructions, and expelling them being resolved by *Urine* and *Sweat*.

True, this Salt thus passing receives from the *Stomachical Acidity* a saturating of its *Alcalizateness*, if it be *Lixiviate*, but this is no more to be accounted a Transmutation, then when an *Alcaly* is satiated by reiterate pouring on of *Spirit of Violets*, in which the *Alcaly* receives an Alteration,

but not a Transformation, (proportionably understood) In this case, this Salt being of a pure dissoluble Nature, and no way hostile, is admitted without scruple, and doth Homage as I may say, to the Ferments; that is, takes an external Character of their Qualities, at least, (tho' no Resistance to them, and so passeth along with the Chyle to the Intestines, being first clothed with the external habit of the places, through which it passeth as a friendly Stranger, acting as it goes along, according to the Specifick Vertues which it receives from the CRAYOUR, (which Specifick Vertues remain, not wholly extinct till it comes to the very Suburbs of the fourth Digestion,) because it is admitted only as a Stranger, whereas were it to be made one with the Chyle, which is destined for Nourishment, it could not be admitted to the first step of the second Digestion, till it were totally stript of all its Qualities, which it had in its Concrete Being; such is the difference between being admitted along with the digestible matter, from one Digestion to another, as a friendly Stranger, and being received formally into the Substance of what is digested: the one is the Entertainment of a true Noble Medicament, the other of Food designed to Nourishment.

Concerning this Subject many things worthy to be known might be discovered, but the shortness of this present Task will not permit me largely to insist hereon in this place, being intended to discover somewhat briefly, yet fully and plainly, how a sedulous Artiste may furnish himself with a noble Apparatus of powerful Specifick Remedies, for the vanquishing and triumphing over all kind of Diseases. In defect of the more  
secret

secret and seldom strained *Arts*, though I must grant, that the *Cures* thus performed, require more care in attendance on them, and more judgement in the administering of *Medicines*, than those which are performed *Toto viis*. And for this cause the Noble *Hilmon* reckoning up his *specific* *Subjugat Salts*, which might succeed in the room and defect of his *Hereditary Gold*, adds, That if they be given in a due dose, at a due time, and the Patient duly ordered, they will never expose a *Physician* to scorn and contempt.

But thirdly and lastly, Our Medicaments by a due preparation have their Venome wholly extinguished, then is the poison of the *Viper* taken away, and we may safely make *Theriac* of his flesh, this is the passage to the *Tree of Life* (pardon my allusion) made open, having first reconciled the angry *Eberub*, whose flaming Sword before did guard it. Blessed be God for ever, who hath called us to these Preparations, from out of the faces or dregs of vulgar confusions, by which *Syctes* are ignorantly confounded, more ignorantly applied, and many poor *Souls* pay the price of their Lives on the score of this perverse blindness. The more is the shame! The more is the pity! The Lord in his due time amend it.

Come we then, and I presume not without the Readers longing expectation, to the manner of preparing *Medicaments Truly and Philosophically*, such I mean which require not the *Liquor Alcahem*, for that were to *transmute*, and not instruct the *Heener*.

Our Art of Preparation is no other than a practical Commentary on *Hilmon's LEGACY*, to such who are not yet so far honoured by GOD

as to raise the vertue and efficacy of the *Circulation* means, which is the Imparible great dissolving Liquor.

My Advice is, (saith he) not to castrate those Simples which are of excellent and great vertues, but by Art to make them better, and to advance them, by spreading their virulency, by extracting their hidden qualities, by changing offensive qualities into others, which is done by superinducing a ferment, or by addition of some noble powerful Medium by which this may be effected.

For the Illustrating of which let me mind the Reader of what I handled more fully before, namely, that both the crudity and the venome are wasted in decoction by little and little, until in the end they become wholly extinct, as the Circles in Water made by the falling of a Stone do by little and little vanish away, and at last disappear wholly.

But this we advised not as the best way of Preparation, partly, because it left the gummous viscosity unconquered, (which is not to be mastered, but by a ferment that volatizeth it, or else it is to be separated by a proper Agent, which is of efficacy sufficient for that purpose) but especially because the Fire doth by little and little weaken the specifick *Craze* of what *Vegitable* Concrete is decocted by it. Therefore the most desirable, and truly Philosophical way to perform this, is by the addition of an Agent which is penetrative and fermental, that so it may without any altering sensible heat, by a secret circulation, perform that triumphantly and perfectly, which bare decoction doth lamely and imperfectly.

Such a mean is diligently to be sought for, and high-



highly to be prized when found: such a mean is to be found in the Commonwealth of *Alcalies*, than which next to the *Grand Dissolvent*, Nature hath not afforded a more excellent subject that can more accurately perform what the Artist seeks, if it fall into the hands of a mental Man, and not of a bungling *Scialisti*.

I gave a hint, even now, in the last foregoing Chapter, that *Alcalies* would at once both ripen the Crudities, separate the Gummousness, and correct the Venom, where I did but as it were *Ex æquo Leonem*, measure *Hercules* by his foot, such as the Valour of *Apollo*, by his strangling the Serpent, while he was yet an Infant in his Cradle, I intended it not as a Measure of the Vertue of *Alcalies*, but as an Essay of what might be expected from them, if by an industrious and prudent Artist they be governed to their ripe Age, if in their Infancy they do so much, what may for the future be expected from them.

For an ocular proof of what before I touched, see first the Crudity by *Alcalies* matured, and ripened. It cannot be denied but that Crudity is the cause of Corruption in any corruptible thing, which is so predominant in Vegetals, that if moist, they being compressed, will in few hours begin to heat, a previous sign of ensuing putrefaction, if dry, in the open Air, they lose their vertue in a few Years, some in a few Months; if moistned, they soon corrupt, rot, stink, breed Worms, &c. This Crudity is but in part taken away by solitary Decoction, for boyled Meat, or Herbs, or Seeds will grow sower, corrupt, and stink with standing for a time, although not so soon as raw or unboyled.

But

But by means of an *Alkali* this *creality* is taken away, that as Myrrhe and other Aromatick Spices, used for the Embalming of Carcasses in *Aegypt*, preserve them from Corruption (usual to all dead Bodies of Men or Beasts) for many Years, yes, for many Ages; so *Alcalis* preserve Vegetals both from Ferment and Corruption.

True, the *Species* so collected have still a continual internal maturative motion, whereby they aspire daily to more and more perfection, till they come to an essential *Salt*, which terminates this their motion, but this without any transmutative Fermentation, or putrefactive Corruption, so that Vegetables thus collected are in a daily motion to perfection; but it is retaining their formal, specific, primitive Vertues, only advanced and graduated, not perverted or extinct, as it falls out in all Transmutations.

*Secondly*, The separating of the gummous terrestriety, may be most evident in this Example: dissolve *Opium* in clear Water, or in *Spirit of Wine*, (that makes no difference here) decant it, or filter it regularly, that is be very clear and transparent, then add to it equal part of a strong *Lixivium* of *Tartar*, and straight with a strong urinous scent you shall see a separation, not of a small inconsiderable quantity, but a large quantity of a Resinous Card, as it is in the mixing of Wine with warm Milk, let it stand in a simmering heat till this *Congulum* be got together, then filter it again, and you shall find a resinous, or rather gummous Substance, like unto *Aloe* for colour, and breaking, bitter and stupelying, and so it is in all other Concretes, as *Wormwood*, *Rue*, *Carduus*, &c. only let

let the solution and infusion be as full as the Glass, as the mixture will dissolve. This is to be found also in the ordinary elixation of Metals (with unalloyed Water) and briefly in the decoction (Liquor) of all Externals in them especially which are of an eminent taste: Can any Man desire a more plain proof and demonstration?

Thirdly, As to the Venome of Vegetals, I said sufficient in the former Chapter, namely, that there is no Vegetable so furious, so venemous and deadly, but if decocted with a convenient proportion of an Elixer, added to the spirits, it is wholly corrected as to the malignity, although in some a few offensive Symptoms may remain, yet such which Age will wholly, by degrees, take out and overcome.

And here, methinks I see some Persons complaining with Arthritick (I have found I have found) to whom I shall advise, and refer my Speech, with truth and caution.

First then, I say for the edification of all young, conscientious Practitioners, that this slight trial preparation exceeds the whole confused Stock of Preparations (which adorn the Galenic Method, and that by many degrees, for by this means both the Crudities are overmastered, the Gunns sit separate, and the Venome extinguished, that is they of viscid and malignantly viscidous, become digested, salubre, and friendly to Nature, and to the Arthritick of the Stomach, and therefore (until a better way discover itself) I still confidently advise this as a safe way to all Beginners who seek truth more then compliance with any Man whatsoever.

And here, methinks I see some Persons complaining with Arthritick (I have found I have found) to whom I shall advise, and refer my Speech, with truth and caution.

But withall, let such credulous men who will not knowingly deceive them, that this precocious way of Preparation doth not fully answer the Artists desire; nay, contrariwise, it in many respects falls short of it, for *Alealies* and *Concrete Vegetables*, although in decoction they easily mix, yet they do not so soon unite radically, that is, enter each others Center of Profundity, which I shall make plain to the Eyes by an easie demonstration: For let *Opium*, or *Aloes*, or any other Concrete be Dissolved by means of *Alcaly*, and filtered never so carefully, and then put into a Bottle, you shall find the sides of the Glas and the bottom, fouled with a Viscous Gummosity and Ossidience. In a few weeks a most evident sign that the gummosity was not totally mastered and severed by that speedy way of Dissolution. Add to this, that the *Alcaly* to the taste retains its former lixiviateness, which it will not lose till after a long time; each working on the other, at last both will crystallize in form of a Neutral Salt, far different from the sharp lixiviate taste of the first *Alcaly*, and till then you must expect some troublesome Symptoms accompanying these Preparations, which are to be attributed partly to *Alcaly*, whose excessive lixiviateness is hostile to the Stomach in some degree, partly to the Concrete, whose *Vita ultima* not being wholly mastered by this trivial preparation, no marvel if some offensive qualities (which are the *Tribuli* and *Spice* in Vegetal Concretes) appear in their application to Medicine.

Which Inconveniencies Art considering, and finding a tedious digestion the only remedy of them, studiously sought out a way of abbreviating this irksome time for its expectation, and



and by ingenious ways performed. It is said

For liquid things attain their maturity by long process of time (witness the making and ripening of Generous Wines, and strong Beer) and they require also an excitation of an acid Ferment, which causeth a working Ebullition, which ceasing, a more secret still Ferment works invisibly and imperceptibly, perfectly maturing what the working boiling Ferment did but begin, and did only in part, and so after a long time, the Wines become generous, sparkling, lively, and Balsamical.

But *Alcalies* are absolutely repugnant to all acids, and so no such fermentation can be expected in them, and thence it is that Liquors prepared by means of them attain their highest energy in a far more tedious time, unless by Art and Industry that time be shortned.

And truly this is the Mystery of some Pyrotechny to redeem time (then which Man hath not a more precious Jewel) which to perform is not easie for a conceited Puritioner, or a perverse Sciolist. Consider then Nature in her daily Operations, how by the vicissitudes of Heat and Cold, Night, and Day, Moisture and Driest, she brings the hardest Iron and Steel, the lasting Brass, the durable Marble to a spontaneous Corruption, by means of the Air, and Fire of Nature, which is the fermental vertue. Consider how Ferments are proper in their own places, and where a close, and where an open digestion is required; for a true Son of Art must know the due use of both Air and Fire, Driest and Moisture, Cold and Heat, this is true Spagy, other Curiosities are but idle Rapsodies.

*Alcalies* therefore are to be corrected themselves,

Selves, that they may correct other Vegetable Simples, and be exalted in their own Natures, that so they may draw all other Tinctures to their own excellency.

For in their simple fixed Nature they are of a crustick, & very stivate quality, which must be taken away, and the femineal balsamick vertue, which they want, must be superadded, and their fixed corporeity overcome, that they may become volatile.

And here is to be observed, that there is a great difference between *Alcalies* volatile, and volatilized; as there is between *sublimable*, or sublimable, and distilled, or sublimed, the one is in a capacity of being volatilized, the other actually so.

*Alcalies* distilled or made a Spirit are advanced to the highest pitch of excellency, to which by Nature they are ordained, and of this Spirit is that of *Philosophy* to be understood, that wher-ever it will not reach, nothing in the World can reach.

This Spirit is attainable by divers means, by some more, by some less in vertue and efficacy: Study to attain this Spirit next to the Great Solvent, if you would be Master of Noble Medicaments.

Now *Alcalies* are volatilized two ways, by Alcoholization, and by Elixeration: Pardon me, kind Reader, if I use the known Terms of Art, without which no Art is, and which cannot be put into plain English, without a tedious Periphrasis.

Alcoholization is a feeding, or imbibing, or circulating a fixt Alcaly with a volatile Spirit, till

till both be made one, a neutral production arising between them, distinct from each Parent.

And of this head there are three distinct kind of *Spirits*, *Acetous*, *Urinous*, and *Vinous*, which give the *Alcaly* *Alcoholized*, three distinct appellations, *Arcanum Ponticitatis*, *Arcanum Microcosmi*, and *Arcanum Samich*.

*Elixivation* is performed by *Oyls essential*, and *Tinctures*, until of both one *Elixir*, or *Volatile Salt* be made, of which are so many *Species*, as there are *Diversities* of *Essential* and *Distilled* *Oyls*.

Of these I shall here only give a brief Essay, reserving a more full handling of them, to a more convenient place.

Of all the mentioned manners of Operation, that which is done by an *acetous Alcohol*, is the most facile; for such a contrariety there is between an *Alcaly*, and an *acid Spirit*, that they meet not without a tumultuous *ebullition*, which by degrees ceaseth, and when the *Spirit*, put on causeth no *ebullition*, it is a sign the *Alcaly* is satiated.

By means of these *Spirits* the fixt *Alkali* loseth its fiery corrosiveness, and is made volatile, which an expert *Distiller* shall find totally performed by reiterate cohobation, which may rather be called *imbibition*, for that *Alcaly* which would no more of the *Spirit*, but all *ebullition* at mixing thereof ceased, yet if it be mingled with burnt *Clay*, and distilled in the manner of *Spirit of Salt*, or *Nitre*, till all that will distil over be drawn off the *Caput mortuum*, imbibe then with a new *Alcohol*, which will take in new *Spirits*, this do while it is a second time

Selves, that they may correct other Vegetable Simples, and to be exalted in their own Natures, that so they may draw all other Tinctures to their own excellency.

For in their simple fixed Nature they are of a caustick, Dry, Harsh quality, which must be taken away, and the seminal balsamick vertue, which they want, must be superadded, and their fixed corporeity overcome, that they may become volatile.

And here is to be observed, that there is a great difference between Alcalies volatile, and volatilized; as there is between sublimable, or sublimable, and distilled, or sublimed, the one is in a capacity of being volatilized, the other actually so.

Alcalies distilled or made a Spirit, are advanced to the highest pitch of excellency, to which by Nature they are ordained, and of this Spirit is that of *Ammonia* to be understood, that whereto it will not reach, nothing in the World can reach.

This Spirit is attainable by divers means, by some more, by some less in vertue and efficacy: Study to attain this Spirit next to the Great Solvent, if you would be Master of Noble Medicaments.

Now *Ammonia* are volatilized two ways, by Alcoholization, and by Eluxeration: Pardon me kind Reader, if I use the known Terms of Art, without which no Art is, and which cannot be put into plain English, without a tedious Periphrasis.

Alcoholization is a feeding, or imbibing, or circulating a fixt Alcaly with a volatile Spirit,



till both be made one, a neutral production arising between them, distinct from each Parent.

And of this head there are three distinct kind of *Spirits*, *Acetous*, *Urinous*, and *Vinous*, which give the *Alcaly Alcoholized*, three distinct appellations, *Arcanum Ponticitatis*, *Arcanum Microcosmi*, and *Arcanum Samich*.

*Elixiration* is performed by *Oyls essential*, and *Tinctures*, until of both one *Elixir*, or *Volatile Salt* be made, of which are so many *Species*, as there are *Diversities* of *Essential* and *Distilled* *Oyls*.

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Luted, and distill it then with a very strong fire, (at last) repeat this Operation till all the Salt be brought over (with the Spirit) which will be then a most noble Spirit Alcalizate. This may be done with Spirit of Vitriol, of Nitre, of Salt, of Vinegar, &c. or in short, with any acid Spirit, and the Spirit thus attained may be called, *Acetum forte*, *Acetum Radicum*, &c. as *Paracelsus* often names it.

But as concerning many excellent Preparations that may be made by *Alcalies*, they need not for them to be actually distilled, for that is a more tedious work; it is sufficient that they be only made volatile, that is, imbibed with a Spirit, till between them and the *Alcaly*, a neutral Salt be produced, and insipid Flegm being only rejected, with this joyn the corrected Tincture of any Vegetal, and digest both together, till they *chrySTALLIZE* in the form of a Tincted Salt, having the *Crafsis* of the Concrete.

Yea, and the *Alcaly* itself by mixture with acid Spirits, as of Vitriol, of salt, of Nitre, Sulphur, or the like, yields noble absterfive and diuretick Medicines, that with the Spirit of Vitriol (being known commonly by the Name of *Tartarum Vitriolatum*) if made truly (that is, of pure Salt of Tartar calcined per se, by a Pottery-fire, and good Spirit of Vitriol poured on so long till the ebullition cease, then dried) it becomes a pleasant sweet Medicine, very white, in the dose of 10, 15, or 20 gr. repeated each Morning, cleansing the Stomach, resolving powerfully obstructions in the *Mesentericks*, and is profitably given as an absterfive, in Fevers, Agues, Jaundice, Scorbute, Worms in Children, as also against cold Crudities in the Stomach, causing Indigestion, and many like cases.

With

With Spirit of Nitre a like Salt is attained, but of an easier fusion, tasting of a nitrous cool taste, and is an excellent absterfive in burning and putrid Frosts, Gravel, Heat of Urine, sharpness in the Stomach, usually called Heart-burning, heat in the Back and Kidneys, heat in the Stomach, causing a hot and harsh Breath, and many other defects that are seated in the first and second digestions.

And so with Spirit of Sulphur, Salt, &c. very noble Preparations may be made, but much more noble, if the purified Tinctures of noble Vegetals (their malignity being first corrected) be united with this Salt in a due proportion (the Salt being liquified in a convenient Liquor) digest then the Salt and Tincture till both become very clear, for at first mixing they will be muddy, and precipitating a light *Fæcula*, will at last be very clear, decant this clear Liquor that is tinted, and in a slow Fire draw away the moisture, till the known sign appear, and in a cool place it will crystallize into a pure Salt tinted with the true insart of the Vegetal, retaining its taste, odour, and virtue.

Thus out of Hellebore black or white, Opium or any other Simple that will yield a Tincture in Spirit of Wine, a Salt may be made, which then is called by the Name of the Vegetal with which it is joyned, as Salt of Hellebore, of Opium, of Zalap, &c. which Salts besides the absterfive virtue of the Salt, have a superadded Specification, according to the Intention of the Concrete, by which a sedulous and industrious Physician, may with God's Blessing, cure many and those deplorable Diseases.

But this way of making Salts, is inferior to other Preparations, to which I shall come in order,



especially such as are made with Vinegar (its Spirit to wit) which becomes what it is, only by *extinction* of the visous Balsam, and so the acidity (which moderate caused fermentation) by being over exalted, destroys the same, and makes the body of the Wine become pottique, corrosive, and ungrateful to Nature, only moderately used, it whets the appetite, and so *excitatively* promotes digestion of gross Meats, as Beef (especially cold and fat) or of raw crude Meats, as Sallets, &c.

Yea, and the Spirits of Nitre, Salt, Vitriol, &c. being distilled by a violent Fire, although they become corrosive and absterfive, yet they have in them no seminal balsamick vertue, nor in their corrosive nature are they altogether excusable from offence of the Stomach, for although their acidity assuage thirst, yet this acidity differs much from the acidity of the Stomach, which is fermental, and therefore it behoves it to be changed by it, into its own nature, which how difficult it is, let Philosophers judge, for the acidity of the Stomach to satiate the *lixiviateness* of an *Alcaly*, is no hard matter, if the *Alcaly* do not over-power it with too much quantity, since the antipathy between an *alcalizateness* and all *acidities* is so apparent to the eye, so that the superfluous acidity of the Stomach may satiate a convenient Dose of an *Alkali* (which it shall receive in) without trouble or detriment to itself, and may do this daily (with very good success, where the acidity of the Stomach is too abundant, and the *Alcaly* thus satiated, becomes mild, and so tempering itself with the residue of the acid Chyle, may pass to the second digestion, where it is clothed with a *saline habit*, but for an acidity



acidity to work upon an acidity, is as improbable as for one *Alcaly* to work on another, and for the stomachical acidity, to endure a mineral acidity (unsatiated) were to imagine, that Nature had no discretion. This for a caution to those who are too tampering with acid (especially corrosive) *Spirits*, let them be sure to give them at such a time; when there are *Fæces abstergende in primis vasibus*, as about the mouth of the stomach, the root of the tongue, the throat, &c. and then give them in a competent Dose, and lastly continue them not too long, unless in a very discreet Dose: Hence it was that the wise and noble *Helmont*, in his Tractate concerning the *Tree of Life*, tells a memorable story of one that he advised to use the true clear limpid Spirit of Sulphur (nor that tinted base adulterated Spirit, perfidiously made, and villanously exposed to Sale to the ignorant Apothecaries, by our apostate rascal *Chymists*, which swarm now almost every-where) and to take before each Meal, or at each Meal, in his first Drink, two drops of that Spirit, and charged him not to be too over-venturous to exceed that Dose, as well knowing, that such a Dose daily was enough, by its acidity to cleanse the accidental Sordes, adhering to the Stomach, which hindered digestion, and by its Sulphurous Gas to keep the Meat and Drink taken in, from putrefactive corruption, by which means the Patient (being careful to follow this grave Advice) lived to a very great Age, to wit, forty Years after this Advice given, being then fifty eight years old, and which was very remarkable, in all that forty Years was never troubled with the least Feverishness, although once by fall on the Ice he broke his Leg, let the studious Reader consider the Example

ple, so as to profit by it. Consider then seriously your intension, and so apply your remedies, which if they be not as you would have them, you must by Art make them so, or confess yourself to be no Philosophers.

All *acidities*, as *acidities*, are corrosive and fretting more or less (witness *Crabs-eyes* in the least *acid Whitt*, or *Rhenish-wine*) but no *acidity* in the World out of the Stomach is comparably the same with the *Stomachical acidity*, which is a peerless Creature, varied in every several Species of Animals, and is an inseparable Companion of the Life.

Now most *acidities* (nay all that have nothing of Venemous qualities admixed) help the digestion, in as much as they are absterfive, and resolving some fæces which affect, and afflict (that is, obstruct and hinder) the activity of the first Organs, whether as to the appetible, or digestible faculty.

Of *acidities* also are various kinds, some which spontaneously are changed by being dried, as the tender leaves of *Grapes*, young *Grapes*, &c. others by digestion, as the Juice of Lemmons and Oranges, others by a light operation on a proper Object, as *White-wine* on *Crabs-eyes*, and therefore Experience hath taught us to eat Lemmons, and drink *White-wine* with Sugar, on which acting, in the pyranrick digestion of the Stomach, they become cooling, absterfive and diuretick.

But the acidity of *Vinegar* being a product out of *Wine* over-eager or fretted, is of a more resisting Nature to the Stomach, by how much it is estranged from *Wine* (that is a refresher of the same) and therefore if made in Syrup with Sugar, in no large Dose,

Dose, In some causeth *Vomit*, yet for strong *Constitutions* with strong Meats, as *Roast-beef*, or boyld, *Soupe*, &c. It is a wholesome Sauce, by some acuated with *Mustard-seed*; where note, that so much gross Meat or green Herbs, (which are raw and crude) are eaten with it, as will employ its whole acidity in fretting them, and preparing them for the Stomachical Ferment, which then the Stomach digests together with the Meat, as being afterward no more acid, and so no way resisting its fermental acidity.

But as for *Mineral acidities*, and other Products of the Fire of Reverberation, and which are as burning as Fire, as (to wit) the *Spirits of Vitriol*, *Sulphur*, *Sea-salt*, *Nitre*, *Salt-gem*, &c. those which are *Mineral* want not their deserved suspicion of *Arsenical malignity*, and so are to be used cautiously with discretion; else Invenomed *Sulphur* and *Vitriol*, with an *Arsenical commixture*, will not only frustrate the expected hope of help from their *Spirits*, but also hurt the Patient to the *Physicians* just and deserved Confusion.

Now as for the *acid Spirits of Nitre*, or *Sea-salt*, of all others they are the most clear from suspicion of their danger as to virulency: let him that useth them attend both the Dose and the times of repeating the Dose, that would use them honestly and commendably.

And so much concerning the absterfive Nature of *Acid Spirits*, with some necessary Cautions concerning their use. Now we shall add a little, as to *Alcalies*, in their corrosive lixiviant Nature, that from the view of Both, as they are alone, and of themselves, we may make a third Neutral



product, yet partaking the absterfve Nature of either Parent.

*Alcalies* we say then, are of an absterfve Nature as *saline*, but *hostile* to the Stomach as *lixiviate*, or *calcrineous*, the reason is obvious to a weak eye, because of the contrariety (pardon my expression) which is evident between *lixiviate*, and *acid qualities*, which if both be in an high degree they resist even to an actual flagration (as appears in flacking of Quick-lime, and also in the mixture of strong *Oyl of Vitriol*, with a well calcined Salt of Tartar) however the least perceptible acidity, cannot meet with the least actual or potential *lixiviate Alcali*, but there is straight a tumultuous resistance made of each to other, as is apparent in any *Alcalizate Salt* and *Vinegar*, or in the least sour *Vinegar*, or *Wine*, and powder'd *Crabs-eyes*, nor is there any end of this contest, till either the *acid* or *lixiviate quality*, or both, be mortified, that is satiated, and so extinguished, unless the two opposite substances so meet, that one over-powers the other, and then it forceth the other to submit to itself.

Hence it follows, that where the ferment of the Stomach is only strong enough (which ferment to be an acidity, we have before shewed more than once) there it must needs debilitate the appetible and digestive faculties, (both of them while they are taken) and this debilitation in a very weak Stomach, may prove an extinction for a time, which is an effect not commendable nor desirable.

Hence it follows, that only where a superfluous Acid is in the Stomach, there the application of *Alcalies* in their proper Nature is excusable, other-



otherwise it must make an Alienation (at least) if not a Pessumdarion of the Appetite, and Digestion, which are both excited and performed by Acidity, to which an *Alcaly* in its nature is contradictory.

So then although we deny not, that both *Alcalies* and *acid Spirits* are absterfive, and commendable Medicaments in their proper place, applied in due cases with due Caution, and deliberate Judgment, both as to Time and Doses, yet because there are many cases in which both of them may be improper, and do actual hurt, the one in reference to its corrosive Acidity, the other to its Lixiviate Caustick Hostility, we affirm and lay down for undeniable, these few Positions concerning them.

First, That the vertue that is in these formen-  
tioned *Salts* or *Spirits*, consists not in the Corro-  
sive or Caustick qualities, but that these are only  
Impressions of the Fire on the Subjects, and may  
be taken away without doing the *Spirits* or *Salts* any  
harm.

Secondly, That the Operations they perform,  
which are Medicinal, and for the opening Ob-  
structions, they perform far more powerfully  
when dulcified, than while retaining their Hosti-  
city.

Thirdly, That both the *Acidities*, and the *Alca-  
lies* being the products of extream Fire, have nei-  
ther of them any seminal Crasis in them, but act  
the *volatile Acidity* as a mineral Acetousness, not  
attained but by the extream Fire of Reverberation,  
the *fix lixiviate Salt*, as it is a Salt, and purified by  
the violent action of the Fire.

Fourthly, Then these being joyned together,  
pro-

produce a mild temperate Salt, cooling, cleansing, and opening Obstructions in the Stomack, Pylorus, and Mesaraicks.

Fifthly, That being dulcified, such a Dose may be given of them without any offence, nay, rather with much refreshment to the Patient, of which a third part in the *pristine nature* of each, could not be given without offence at least, if not danger.

Sixthly, I shall add, That whatever Tincture of any Vegetable (being first prepar'd, corrected, and purified) is joyned with this Salt, and duly digested and ordered with it, it will christallize together with it into a pure Salt, having the odour, taste and smell, the virtues also and efficacy of the added Concrete.

To conclude then this Subject, let me give the Reader a taste of what benefit he may reap by these Preparations:

He shall have *mineral* and *acid Spirits* dulcified, Corrosive Salts made mild, that so being friendly to Nature, they may have entrance to the Stomack, Pylorus, and Mesaraicks, where becoming Diuretick, they resolve and bring away all Obstructions or Coagulations which they can master, and what they cannot singly perform, by addition of several Species, which according to their kinds are made one Salt, together with them it may be performed.

For, the forenamed Salts as they are singly dulcified, have no seminal or proper determination of their Vertue, but are indefinitely Absterfive and Deopplative, in the ways through which they pass, which Vertue is determinated to operate on the Head, by the addition of Cephalick Simples, which

It doth salificate, that is, makes their (otherwise clammy) Tinctures to become saline, and to cristallize, and so by addition of any other simple Concretes, different specified Salts may be had, as many and as diverse, as there are sorts of Concretes to be gotten or procured.

But these Preparations (tho' much nobler then the *Galenicall* Conserves, or Syrups, or Candied Things which are done with Sugar,) are yet inferior to those Preparations which are made by Elixeration of *Tartar* with essential Oyls, and spiritualized Tinctures, or brought into a *Samech*, with pure rectified Spirit of Wine.

For by means of these the Salt is made not only volatile and sweet, and so it becomes inoffensively absterfiv and penetrative, but it is also endowed with balsamick and aromatick Qualities, and so doth not salificate only the Tinctures, that are prepared with it, but also spiritualizeth them, for in the Salt which is made by acid Spirits, and an Alkali, although Tinctures by it are cristallized, and made Salt, yet are they not so spiritualized, as to be free from future Empyrheumes, as in these other Preparations they are: So Sugar is cristallized, and releterately refined, yet will it burn, and be turned into Heterogenities, foul, filthy and stinking, by the Fire.

'Tis true that *Alcalies* by acid Spirits, if they, being satiated, are after distilled, by Cohabation are volatilized; but this Spirit which is thus gotten, is acid, as other Spirits, distilled with a strong Fire, are, although it be very penetrative, and dissolving Metals, and being by them turned into a volatile coagulated Salt, be of a most admirable vertue and efficacy in *Medicine*; yet the Salt when  
it



It is barely satiated, and not distilled, hath only the absterfive and medicinal Intentions of the *Alcaly*, and *Spirit of Nitre*, or *Vitriol*, &c. which is less noble than the other by many degrees, so that as to application unto Vegetals, that which is made by elixirated Oyls, or a pure vinous Spirit (which is wholly *Sulphur volatile*) is far more noble, efficacious, and penetrative for a medicinal use than the other, the reason is evident, in that they have a nearer relation to them (which are thus way prepared) than they which are made of *Mineral Spirits*, which are as remote from Vegetables in their nature, as the subjects out of which they were drawn by the Operation of the Fire.

But *Alcalies* and *Oyls essential* and burning *Spirits* are radically of kin each to other, and so the *Alcaly* by them recovers what it lost by burning, that is a seminal, vital. essential Balsom, and so becomes not only volatile, but fermental and exceeding sociable to our Nature, and so an admirable mean of preparing and advancing noble Vegetals, whose especially which are odorous, balsamick, and æthereal.

And here I shall before I pass, answer two Objections which captious *Spirits* may make, the one opposing my Doctrine to Noble *Helmont*, the other opposing me to myself.

For the first they will object *Helmont's* Doctrine, That volatile *Spirits* (as of Wine, Vinegar, &c.) are fixed by means of fixt Salts; whereas I affirm, That the Salts by their *Spirits* are volatilized.

To which I shall answer, That both are true, for the Spirit is upon the *Alcaly* rob'd of its saline parts, rejecting the residue in form of an insipid aqueous Flegm: Thus is the Spirit (as to the saline part of



of it) fixed, in respect of what it was, yet not so fixed, but that by Fire it will be made to distill over into a Recipient, which a fixt *Alcaly* alone would never do; so that the *Alcaly* is made more Volatile, and the *Spirit* more fixt than before.

And therefore *HELMONT* speaking of this Operation in his Tractate concerning the *Duelich*, saith, *That a Spirit acting on a Body in a corrosive way, is in a manner fixed (Quodammodo fixator,) being so fixed, that it will abide a great heat to what it would before.* Thus *Spirit of Wine*, which was extremely Volatile, so as to flye with the least heat, becomes (as to its Saline part) so fixt, that it will not flye but in a heat equal to the Distillation of *Aqua Fortis*, which may (and not unworthily) be called a Fixation.

But besides, there is a great Mystery in these Operations, which will be more conveniently touched in the Answer to the other Objection, which I shall therefore make, that in the Answer to it, full Satisfaction may be given to an Ingenious Reader.

The Objection then is of such who would oppose me to myself: First, in that I say, that the *Spirit of Volatile Alcalies* is not acid, but contradistinct to Acidity, whereas in another place I affirm of a Volatile *Spirit of Tartar* that it is Acid, as all *Spirits* drawn by the Fire are. And secondly, That in my first Tractate, intitled, *NATURE'S EXPLICATION*, &c. I writing of *Alcalies Elixerated by Oyls Essential*, affirmed them to be the most slow for Vertue and Efficacy of all Preparations, by which

which *Alcalies* are volatilized, whereas in this Treatise I affirm, That *Alcalies* by Elixeration with Oyls, or by Reduction to a Samech, by Rectified Spirits, are the most noble as to Vegetal Preparations.

To which Objection, in both parts of it, I answer as I did to the former, that both are very true; only it behoves the careful Reader to consider in what respect the one and the other may be affirmed.

To answer then the last part of the Objection first, I say still, that Salt of Tartar (if elixerated with an Essential Oyl) becomes a very noble Medicament, but as to its vertue, as an *active dissolving Menstrue*, it is of all other the most sluggish, according to Helmont's most true Observation, *Ex salibus illa languidiora reperi, quae squibantur Sulphurum praesapiam*. So Spirit of Wine is nothing so dissolving a Menstrue as Spirit of Vinegar, especially for Metalline Bodies, but nothing comparable to *Aqua Fortis*, Spirit of Nitre, Oyl of Vitriol, or the like. It is one thing to be a Menstrue for Metalline Bodies, and a far different thing to be a *noble Medium* to volatilize and exalt Vegetal Tinctures, which want a Fermental Exaltation of their Natures, much more than a Corrosive Sharpness to open their Bodies: each then are of use in their own way and kind.

But besides, the question is concerning *Alcalies*edulcorated, and made volatile, not actually volatilized; and here we must yield the Garland to elixerated Salts, especially to such which are exalted into a Samech, for they have their seminal Balsamick Vertue restored to them, of which the other are deprived by burning of the Fire, and not restored

stored by addition of *acid corrosive Spirits*, which wanting in themselves, cannot give what they have not.

These then meeting with *Vegetal Tinctures*, become fermental each to other, and advance each other into a true essential Balsom, which is of wonderful Vertue.

Now as concerning the *Acidity* of some *Alcalizate Spirits*, and the *Non-acidity* of others, the difference therein lies in the Preparation of, and Operation upon them, and according to the variety used herein, various Products appear, and are brought to light: for the Philosopher is an Instrumental Helper of, and Co-operator with Nature, and the Fire is an Instrumental Help to the Philosopher.

Happy is that Philosopher, that shall make his Preparations so, that a gentle Heat may make the *Alcalies* to flye, he (without jesting) may command Nature's choicest Secrets: but if he must be enforced to use the help of the extreamest Heat, that will stamp a fiery Impression on the produced Spirit; and so are the Objections answered.

However, to satisfy the studious Reader, I shall add, That the Spirit attained by means of *Pontique Spirits*, will be acid and pontique, and those obtained by mean of *Essential Oyls*, which are *Vegetal Sulphurs* and *rectified Spirits of Wine*, which are but *Sulphurs* in a Disguise, (witness the Inflammableness of them) will not be acid: And therefore *Helmont* reckoning up the *Spirits* of all Salts, concludes them acid, *Exceptis Alcalizatis, & Sulphurum essentialium in Vegetabilibus, &c.*

Now



Now to proceed to the Operations on Salts by means of Essential Oyls, and *Alcoolizate Spirit of Wine*, that so I may draw to a Conclusion of this Discourse, having first fully satisfied the studious Reader.

I joyn the Elixeration with Oyls, with the making it into a Samech, with Spirits, as being much of one nature, and the one way convertible into the other by the Artist's Craft and Industry.

For Essential Oyls and burning Spirits are but the same thing in a various Disguise, and both of them are hard to be reconciled with fixed Salts.

Concerning Essential Oyls and Salts, *Helmont* saith expressly and truly, That if they be joyned without any Water, within three months time, (*occulta & secreta circulatione*,) they will all be turned into a volatile Salt, and of Spirit of Wine he saith, That Salt of Tartar by its bare touch doth turn one half of it into water. (Robbing it of its volatile Saltness, and fixing that upon itself with a kind of fixity) but in both there is something sufficiently obscure, not easily to be understood; for first of all, in the Elixeration of Oyls and Alcalies, the *pondus* is not set down, and the time is tedious (*viz.* 3 Months) which if a Man shou'd expect and miss, he hath no comfort but to think that he erred in *Helmont's* (hidden and secret) digestion, which will prove (like the Alchemist's Peck of Coles,) but a cold comfort. So also in the Operation on Salt of Tartar, with most deflegmed Spirit of Wine, true, the Salt by its bare touch will so transmute it, but how to make them touch, that is the Difficulty; for pure Salt, in pure Spirit of Wine sinks to the bottom like Sand in fair and common Water, nor will they touch each other that













and will be the Oyl; and after it is of the same Nature,  
and at bottom a noble substance which I call  
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21 The volatile Spirit will be a redness, and  
then will be to the remaining matter, and digest  
them together, till the Spirit be made one with the  
red, and Bottom, however, rest assured that both  
are valuable.

Which that you may advance, yet more and more  
in Virtue, according to the quality of the Essen-  
tial Oyl; send this Bottom to dry, and crystallize  
without any extraneous addition of substance or se-  
parative calvary heat; then will this crystalline  
substance (like an infant that is hungry) feed on, and  
be fed by the remaining matter in such manner, any  
essential Oyl, or if you please rather, the same with  
which it was at the first produced.

22 Feed it then, till it have in full come up thirde as  
much of the essential Oyl as was of the Alchemist  
Salt, in which feeding, let there be a succession of  
Humiliation and Exaltation, of cold and heat, the  
Exaltation and cold, the Air will give (understood  
Philosophically) the Humiliation and heat, the Fire  
will give (understood not vulgarly) which are the  
main forces by which Nature creates all, yea,  
the highest things in the great World, in a  
Transmutation, whereby this, and thence the  
Bottom of the Alchemist, are the Myseries of  
the World, and mystery will be hidden from  
them.

23 Thus will I deliver, how presiding upon my  
Capacity, I have transgressed near hand to my De-  
sire of Calvary towards thee, I have (as it were)  
met thee half way, and brought great Secrets home  
to thy door, in a manner half naked, and yet roue

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up thy Attention, and have a little more Patience, and I will proceed yet further in my Candidness, which I have already begun.

Thou hast seen the *Alkali* and the *Oyl*, their mixture, digestion, union, and feeding, until they come to such a proportion of the *Volatile* to be coagulated and united, upon and with the fixed, and both by this means may become *volatile* and *spiritual* together.

Therefore, as becomes a true Philosopher, give them *Fire*, and in a due heat make them fly, which if they do not easily enough to thy mind, smother them, and dry them by a slow Distillation as before, with a convenient Liqueur, for instance good *Wine*, or *Spirit*, on which is made and grows such Circulation more and more, *volatile* and *spiritual* till at last it will sublime with gentle heat of *Sand*, in the form of a glorified *Salt*, then with the Kingdom of the Vegetables hath not a more noble Medicine.

For the making of *Samech*, let pure *Spirit* of *Wine*, and pure *Salt* of *Tartar* (without any mixture of any thing, save only the addition of true *spiritual Love* which is the *ethereal Fire*, the *pure Fire*, and the true and only *Exciter* of the *Spirits*) be joyned, and so distilled, and in few days most part of the *Spirit* will be retained in the *Salt*, separate the *Flegm* carefully and distill it, and renew your *Spirit* as much as is lost (you may put on each time of the *Spirit* four times the weight of the *Salt*.) thus in four or five Distillations (or fix you may make if you please.) you shall have a *Balsom* tinted like a pure *Ruby*, of a grateful taste and smell, which is a noble *Medicament* call'd by *Hilmeat* the *Balsamu*, or the *Arcanum Samech*.

Proceed

Proceed to the highest Evaluation of Iodine, Let this Balsam, without any extraneous addition to its substance be dried, without the outward heat of a Fire, then will it like a living Child, thirst for its own Food, which give it by liberal and temperate Indulgences, till this Wheel have been seven times turned round upon its axle make it live in a moderate heat of Sand, and it will be a most valuable balsamic essential Salt, which is as to medicinal use *Alexian* *aper*, and may possibly be separated from a Corrosive.

This Operation you see hath great Affinity with the foregoing way of Eluxivation, by essential Oyle & now I shall show the Co-incidentcy of these two Ways, and how Mineral and Vegetable substances, in virtue of which they are enabled beyond what can be believed by him that hath not seen some of the things, and the manner of their

For the combining these ways together, I need say no more, having taught you already the united Oyle and Salt, with perspiration of *Vitæ*, and to distil it with it, and after its Exhalation to feed it with the same, and give, for, or from what, as often, as your Reason shall seem good to you.

For before we go all Archaical Quacks, as *Franks*, *Cambr*, *Chymist*, *Chym*, *Alch*, *Naturalis*, *Chymist*, &c. who suppose the same Oyle lies in a little parcel of Oyle, which is dissolved in pure Spirit of Wine, it is not so, but the same is one with the Spirit, and the Spirit is the salt and smell and whiteness of the Spirit, from which is separated the Spirit, and the Spirit is the Salt of Tartar, after the manner of the former Process, and you have both a Spirit and an Archaical Salt, either of Chymist, which is useful for

the cure of the *Purp*, *melanch*, *catarrhs*, *Vertigo*, &c. or of any other in your mind and estate, that intended use shall stand.

This Section is a Discovery, for which (unless you will be really ingrateful) you cannot but be thankful; and yet I am resolved farther to oblige you with more, and more noble Secrets.

For a Mineral Advancement of these Preparations, take freely this Casual Instruction: They must read it in *Almagest*, and find it here confirmed, That a Sulphur may be extracted out of  $\delta$ , the *Mercurius vulgaris* (which is a *Phlegma*, I tell thee is *Zink*) and so out of Lead and Tin. But there is a natural Sulphur, known by the Name of *Sulphur*, and which is more noble than any other, and more pure, which is more common, without any *Phlegma*, and more useful, than the other, which is of an adulterate mixture, which is common (and is *Almagest*, the most common of the ordinary (vulgarly sold) *Mercurius*).

When we come to the *Mercurius*, that is to Mineral Sulphur, which is more useful to us, then the *Mercurius* vulgaris, that is a *Philosopher*, but he must be more pure, and more noble, and more useful, than the *Mercurius* vulgaris, which is more common, and more useful, than the other, which is of an adulterate mixture, which is common (and is *Almagest*, the most common of the ordinary (vulgarly sold) *Mercurius*).



one in that place, I shall send the Reader, that in  
this point desires his instruction.

To proceed then in my present Intention, I shall  
first *show* *what*, or any other external, considerable  
Sulphur, separated from any Mineral, or for  
Merial, the Extraction of which I shall candidly  
and clearly teach in that my *Triumph of Pyrotechny*,  
for its Conquest and Victory over all its Champions,  
and raising *any* *Flame* (that being a Piece intended  
for my Archidexes, or most choice Secrets, with  
which I shall appear as with my *Philosophical* *Di-*  
*ploma*, or Evidence of my Mission, by which it may  
be made out that I am sent from God, for pulling  
down this rotten, stinking Building of the *Old* *World*,  
Methinks, and will be in the *new* *World*, that the  
new *World* will rise, for the sake of it will be very  
great, but this only as a *Preparation*.

They may extract Sulphur of *any* *Mineral*, which  
is a most noble Subject, taught with incomparably  
excellent Nature, Consists with *Oyl* of *Tar* *Marsh*,  
In its nature, and I fear of Salt, but the *Oyl* have  
whom they have over the Sulphur, in the form of a  
thick *Oyl*, separated, the *Water* that separates it  
sent in this *Distillation* (which will be some, though  
not much) in the *Water*, which you are directed to  
filter, and, as you have seen, the *Oyl* when  
the *Water* is separated, and the *Oyl* is left, and  
of *Water*, which is the *Water*, and of  
the *Oyl* of *any* *Mineral*, in the united  
Bottle, and you may see the *Water*, and  
remain in the *Water*, which is a *Water* *Dis-*  
*tilled* the *Water* is dry, and is all the *Water* wholly  
taken away, and the *Water* smells fragrant, which  
feed with their *Aromatick* *Spice*, but of *any*  
times, then make it dry, and you shall have a glo-



oil that, that their own eyes will so easily and possibly testify each upon to the preparing, advancing, and perfecting the same Vegetal Tincture which are of excellent efficacy, and make the *Serach* by many degrees more powerful than it was before, when (to deal candidly) it was of most admirable efficacy.

And here Reader take my Counsel, let the Root of thy *Elixir* be *Oyl of Turbith*, which I elsewhere call *Oleum perpetue virtutis*: for which take these few, but not trivial Reasons.

First, the Tree is perpetually green, yea in the most exalted Proofs, the Trees growing in the cold frozen Regions, as *Russia*, *Newfoundland*, &c.

Secondly, For much part grows so high, and leaves freely grounds, yet runs so much of that sap, that had it not went, the Tree she herself would be choaked.

Thirdly, The *Oyl* is fragrant, admirably *Diuretick*, and excellently *Absorbus*, and healing both inwardly and outwardly, and in *Gonorrhoea*, and *Stricture* *Uris* got on a *Periclit-fere*, it hath not its Peer in the Vegetal Family.

Fourthly, The Tree is not much subject to the Cold, and is a Wood of long duration, if kept dry.

Whence it may be gathered, that the *Oyl* becometh a *diuretick* and *healing* medicine, which doth promote, or least gives hopes (on probable grounds) of long Life, and of amending the Constitution, bringing it to a virid flourishing temper of Youth and Strength, and vindicating it from the cold declining Winter of wailing old Age.

But lastly, It is to be had in large quantities without the least fear of exhaustion (its price being security sufficient, for its many efficacy

terry) and so seems to be belov'd by G O D,  
 (the Father of the Poor) for the comfort of poor  
 People, to whole relief being elixerated alone, it  
 may be applied in hundred ways with excellent  
 success, but with less move, if first distilled with  
 a Mineral sulphur, till both by fire cohobation be  
 married in a volatile Oyl, this then elixerated, ex-  
 tracted with Spirit of Wine, and with it rectified till  
 it lose its force, and then both Spirit and rectified Bal-  
 sam make one Elixir, this distilled, and then with  
 Spirit of Wine (enriched with Aromatical Spirits)  
 till it be fully saturated, then sublimed (as was  
 taught more at large before) or if not sublimed,  
 but kept in a fragrant elixerated Sack, it will  
 be of admirable vertue and efficacy, or if it be mar-  
 ried with prepared Tincture of Noble Vegetables,  
 thus,

This Alealy thus elixerated with twice or thrice  
 as much Oyl of Turpentine till both Salt and Oyl  
 will dissolve fully in Spirit of Wine, this  
 Spirit let it be enriched with distilling it from  
 Turpentine, and with it dissolve your Elixir, distill  
 the volatile Spirit from the Balanick (ruddy-  
 coloured) Sack, dephlegm both, and re-unite  
 them.

Then have ready some noble Vegetal Tincture,  
 which for example sake I shall balance in 1-1000,  
 Aloes and Saffron, and of them make an Elixir  
 Tincturatus, thus,

These Spirits bearen up and mixed with equal  
 part of pure Salt of Tartar, are by an artificial di-  
 gestion so macerated, that they will yield their full  
 strength, prepared, corrected, and advanced, this  
 Tincture then extracted with pure Spirit of Wine,  
 enriched by regenerate distillation with Spirit of Ci-

namon.



hence this was added to the former Essence of  
 which the Spirit distilled (which will be suffi-  
 ciently fragrant) both the balsamick Spirit, and the  
 Spirit being purely Refined. Both are then re-  
 composed, and by a longer digestion made in one  
 inseparably, that is, the Saline, the Balsamick Spi-  
 rit, and the Tincture, which all make a Balsamick  
*Sanich Elisiva Propriata* very fragrant, & which  
 I am confident comes no way short of, if it exceed  
 the way of the Alchemical Preparation :  
 Wonder not at it, Gourteous Reader, God hath  
 given to each man his Talent : Although I never  
 knew the *Sanich*, &c. excellently well, yet his  
 way of applying it to Vegetals, I am almost confi-  
 dent he never knew : he had his Convenience for  
 other Operations, but being through the good hand  
 of God deprived of convenience for some other  
 Operations, which I rather intended, and desired,  
 could I have gotten convenient opportunity : that  
 is in plain terms, wanting convenience to distil  
 the volatile Spirit of Salt or Tartar for several  
 Operations (of which in the second Chapter of  
 this last part I have a full satisfactory account)  
 which I had tried in small quantities, so as to waste  
 them, but wanted convenient Furnaces, and tools  
 to distil that Spirit in great quantity, I having till  
 then, endeavoured *Extrahere Spiritum Salis*, to  
 my utmost, and scoured the utmost of Minerals,  
 and essential Oils, and burning Spirits, which be-  
 ing Balsamick, and Vegetal, and so Ferment  
 would be brought to their highest pitch of exal-  
 tancy, with a far inferior degree of heat than  
 would be required for the other, Him therefore  
 did I prosecute diligently and studiously, (and I be-  
 lieve be God) found my Studies, Watchings, and La-  
 bours

born crowned with success, as I have given you a candid description largely, and sufficiently plain in the foregoing Discourse.

But to return to this *Elisir Proprietatis*, it is made of Helmont's Ingredients dissolved with a convenient mass, and so prepared, elixerated, and brought to a Tincture, and then inferperally married with the *Arcana Sacra*, which is of itself a thrice noble Medicament.

Now whereas Helmont speaking of his *Medic. Via* to make the *Elisir Proprietatis*, which is, to be performed by bare digestion, of the three *Species*, an Ounce precisely of each, well beaten and mingled together in a large Glass, with a convenient heat, adds, That if the *Species* be united with a *Medium*, the Product will be of no worth: He speaketh that, in reference to Crystals, and others, description of the *Elisir Proprietatis*, according to their Phantastic, one using the *Medium* of Spirit of Sulphur; another, another thing, or two. But my way is by a mean not Corrosive, but familiar to the Vegetal Nature, the noblest of all fixed Salts vulcanized, and made Balsamical, and of a Seminal Virtue, by its own Volatile Spirit, which is so noble, that Paracelsus calls it his *Circulatorius visus*, by which the three *Species* are opened, volatized, and made *spiritual*, so that beside the fragrant Spirit, there is also the substantial Tincture which is not of a contemptible virtue, and well joined with such a Salt, which is friendly to Nature, and (by reason of its Volatile Nature), penetrative even to the very entrance of the fourth *digestion*, and by reason of its Alcalizate Nature, it is marvelously absterive, resolving all mucous foulness,

and cooling and attenuating all such Rhenish  
Coagulations which it finds in its passage, bringing  
them forth by Urine partly, and partly by Sweat  
and Saliva.

For the Oyl of Turb. is of a lenient quality,  
not on the score of a venereal infection of the  
parts, but as it makes the expulsive faculties weak  
of their nature.

And here note that the extreme bitterness of the  
Aloes is changed into a pleasant insipidous humi-  
dity, which by a more thorough preparation, and  
high advancement of the Medicine, would be in a  
manner wholly extinct.

To proceed then to the highest pitch of this pre-  
paration, take of this Elixerated Turb. and by  
a secret Philosophical Process, bring it first  
to a spontaneous Granulation, and in so degrees  
to a total Refinement, and last to such Archaical  
Spirits, first by a dry heat, and then by  
drying it by the Air, and softening it by the Fire,  
and Extraction of Nature, then by a modest Fire of  
Sand, sublimed, and then Oyle have both the Sa-  
turated and the Aluminated Oyle, and the purified Tur-  
b. together sublimed, without the least Em-  
pyreuma, which will retain the pleasant Sweet-  
ness, and the medicinal qualities of the Concretes,  
and so be applied to the same (as was said above,  
or twenty grains will serve for use and highest  
Cure.

The above said Search is a Noble Medicine,  
as I said, and great, and admirable in its effects  
against very many Diseases, and so needs not  
(unless for extraordinary occasions) be brought  
to that pitch as actually to be sublimed, it  
is sufficient, that it is sublimable, and vo-  
latile











accommodation of Room, as would permit me to prosecute my Experiments so far as I would, in any *Mineral*, nor so far in all as on *Fe*, (and one or two more) therefore I wrote of that Subject more concisely, reserving a larger compleat *Discourse* thereon (and upon the *Mysteries of the Microcosm*) till a more convenient Season, intending those noble *metalline Preparations* for my next search, when God shall be pleased to afford me a convenient Settlement.

As for my present being, of which you advise me to give a publick Account, because you say, *That Persons of considerable Judgements, who have read my Natures Explication, do censure that Piece as too satirical and unwholesome, and causing it to be the cause of my being malignant, and a little for a time off from the supposed effect, this censure the imaginary cause, as being too tart and bitter.*

First, I must crave leave to tell you in the words of noble *Helmont*, that I am to be first answer'd to be the last, that shall barely answer against them, and I appeal to the World, if or no what I said, did not deserve a severe and sharp Animadversion; but besides that, I may say, *Falsa sunt illi Alia*, the *Rebicon* is cast, and it is not now a thing which will admit of Advice (whether I should have been so tart or no) though since (in dealing ingenuously) *Cynthiae Asteris velle*, *Apelle* hath pluck'd me by the Ear, and whisper'd this Counsel, *Non exasperandos crabones*, they are a Company of Wasps and Hornets, which will not suffer a provocation, but they will buzz about and sting, and yet they are but Wasps and Hornets, and if I can be but so fortunate as to hit their Nests (which I hope I shall) it



will not trouble me to be a little stung, since I shall do the Commonwealth of Learning a remarkable Piece of Service, although my self happen to smart a little.

But, Sir, you are sufficiently convinced, that my present restraint is not upon that score, for I am a Physician, graduated as well as any that practise in Town, and have as much Authority on my side for my Practice, and as much Reason, and much more Truth and Experience on my side for what I plead, against the common Galenic Method.

But my Confinement for a time happens through the Malice of a remarkable Adversary, considering whole crooked disposition, suited to the like frame of Body, that which once was said of *Galba* in a like case, *Ingenium Galba male habitat* (having an upright noble Mind in an unlike Body) may here be inverted; for if ever there were Man whose Mind and Body did most exactly agree, he certainly is one, of whom I might have been aware, had I remembered the *Adage*, *Hoc tantum super, in quo Natura erravit*. But *quendam* familiarity with him gave opportunity to his future vexation of me, which he prosecuted with such earnestness, as if he had accounted it sufficient gain to be prejudicial to my quiet: What moved him to it (save his own perverse disposition) a days racking would scarce induce me to guess, perhaps it might be desire of a future Name, which if it were, I heartily wish that he may have his desire, and if my Writings be worth future esteem, I am content that he live in them, and I doubt not but such a Name as *Oporinus* got by his maligning and persecuting *Paracelsus*.

such he may get by his causeless vexation of me which I shall contribute as much as I can, and I do not doubt but this shall be as lasting a Monument for him, as the burning of Diana's Temple was for that conceited Fool, who could think of no other way to immortalize his Remembrance to Posterity: long then let thy Name live, my troublesome Blessing of a Man: And let as many as shall read my Writings, with profit or satisfaction, remember thee as my dark Shadow, my knotty Whetstone to sharpen my Ingenuity, my pernicious Adversary, the crooked Apollo and remarkable Saint.

But Sir, although I formerly have been acquainted with him, yet at present I am so much a Stranger to him, that your News is to me News which I hear with pity, (namely) That it is observed that he hath given up himself to vex and disturb me, or eclipse in his Reputation, (both as to his Skill, as also to his Morals) being accounted; a better Gentleman than a Physician; a better Carouser than a Christian: For which Relation I owe you both a sigh and a tear; for really (though he hath been to me a most perverse, wretched Adversary, and that most carefully) yet I so much honour him, for the Oke of the Art he pretends to, (viz.) Chymistry, that I could wish him, not only a Pattern of Ingenuity, but also of Piety; for really, Sir, I must give a true Testimony of him; That he is a Man of good contemptible parts, (and for his hatred to me, let the World esteem what they please); however, I shall do him that Right, that he wants neither Wit or Skill, nor Learning as a Scholar, nor Discretion as a Torridical Dissenter from the Galenical way; nor Acuteness as a Chymical Pretender; but if he were

some

something in Nature to make him a compleat upright Man, much more in Grace to make him a true Christian; (being of all the profest Christians that ever I knew, the most exemplarily swearing and blasphemous) and cannot be excus'd in Pyretistry for his defects therein, (on which score only I presume he hates and maligns me) pardon me, Sir, if I endeavour to conceal what I can of his Imperfections, and (as much as in me is) make common and publick his Abilities.

Therefore, Sir, give me leave to advise you cordially and indifferently: If any Man have counsell'd you to him, as to an able Chymist and Physician, let me not be thought (on the score of his unworthy dealing with me) to be dissuasive to you from him.

For what concerns his Schollar-ship, you need not question, and if you should, I who know him very well, dare on my knowledge assure you, That he is (that way) most able; his actual Skill in Chymical things, I will not, I cannot extol; but what concerns his good Will toward them, I am not altogether unacquainted therewith, and although concerning some things, I am inform'd, that he pretends excellent skill; yet I must inform the ingenious Reader, that he is not what he desires to appear, the most acute of our English Philosophers, but hath his dark Intervale, as well as the most illiterate Artists have had theirs sometimes, which is the worst that I shall say of him, and will be bravely glad to hear, that William Currier is once at length adopred among the Experimental Philosophers,

and to find him among the true *Adapt Pyrotechnists*, who are regenerated by the Fire, and so wishing him to repent his *unworthy malicious tricks*, whereby he *disturbed my quiet* causlessly, perverted my *Attorney*, produced an *unconscionable bell-faced Fellow*, (with a *Russet-wide Conscience*) to swear against me, and prevaricate against the Truth, by which Oath I was considerably and unrighteously damaged, wishing him (I say) cordial and true Repentance for all these Tricks, and praying heartily, That God would forgive him (as I from my Heart have done and do) I come to answer the residue of your Questions.

You desire a brief Account of what I have performed as to *Medicinal Chymistry*, which is a natural *Quart* following the former, and will satisfy the *intelligent Reader* on what ground, and for what Reasons I have (on so *unworthy a Score*) embraced a Confinement for almost this Twelve-months time, being in my power to have broken this Woodcock's Yokes and Bonds at my pleasure.

For a thorough Information of you herein, be pleased to understand (which I know you are not ignorant of) the *Art of Chymistry* doth by secret and some tedious Operations, bring to light the obscure and hidden *Virtues* which Nature hath put in many *Simples*, by which many *Diseases* (in themselves very difficult and impossible to be cured by the *Galenical Art*) are by God's Blessing very safely, easily, and certainly remedied.

You see, Sir, that my *Search and Disquisition* is not (as some were pleased falsely and foolishly to



to insinuate to you) employed labours vain and trivial Enquiries, but what may concern the Benefit of Mankind (as to the Cure of those Diseases which most dangerously and speedily threaten Mans Life, or pervert his Health) hath been, is, and shall be the principal Object of my Study, and the main subject of my most serious Enquiry.

Now, Sir, as I at large shewed in my foregoing Treatise, the Diseases to which Man is subject, are various, and are by various Medicaments to be remedied.

The Cure which is performed by means of *Simples*, appropriated and specified to each Disease, we affirmed possible, not distrusting that the Divine Bounty hath provided a Remedy for all Diseases in the vast Catalogue of *Simples* that he hath made, but why a Son of Art is encouraged to search more secret ways for the finding out adequate Remedies for Diseases, you may see the reason at large in the former Book of *Pyrotechny*, my Peroration, to wit, to those who are rudiously addicted to the Search of Nature, as also in my Character of a sober and discreet Searcher after Nature's Mysteries, who to wit, so seeks by the Fire, as to attain what he seeks. &c.

Of Medicaments (that deserve to be so called and reputed, I shewed you that there were two sorts, such which cure (in *Tona unisona*) and *Specifics*, of the latter sort, some are so truly and nearly succedaneous to the *grand Object*, that they do in a manner aspire unto their universal amplitude and efficacy, others are more precisely singular, yet nobly, excellent and efficacious beyond

all the *Galenick* Drugs. Many (and those very treacherous) Diseases, I shewed, do not for their cure require the *Grand Artiana*, nor yet the highest *Servants* to them, but are curable by *specifick Remedies* of an inferior rank, as *Fleury, Fluxes, Coughs, &c.*

Now, Sir, of these *specifick Remedies*, Nature seems bountifully even unto Prodigality, (so merciful is the God of Nature to unworthy Mankind,) which *Specificks* are usually the first Crown and Reward of a studious and diligent Artist's Search.

And among *Specificks*, it is to be noted attentively, That those which are of most excellent virtue, (when made) are the most tedious, and most secret in their Preparation, yet so that one is as if were a Guide and a Step to the finding out of others.

This promised for the full Satisfaction of your Query, give me leave to tell you, that there is nothing of which I have written, but I have through the help and assistance of God prepared and made, yet am not always furnished with all sorts of these Medicaments, nor with the most noble sorts, for which I shall give you (ere I leave this Subject) satisfactory Reasons: For as I told you before, in this Search, first less noble, and after that more commanding Medicaments do open themselves to a studious Searcher, yet the less noble are sufficiently commanding as to acute Diseases, viz. *Fluxes, Fluxes, Fluxes, &c.* the occasional Matter of which lyeth on adhering to the first Vessels, it is by *absorptive* and *resolutive Remedies* dissolved and removed; these sorts of Medicaments then are of largest use, although not of largest extent; for how many thousands yearly are afflicted with *Acute Triculent DISEASES*, which hazard

Life,

Life, and actually destroy many both in City and Country.

For which Diseases altho' many Remedies may be, and are made, yet those are most desirable, which may be made in largest quantities, and which being made, may be applicable to most Grievs.

Hence it is, that although I know many *Specific Remedies* for *Fevers*, which I have oft made, and used, yet when I find a *Medicine* of no more difficulty of Preparation, and far larger extent in Vertue when prepared, I wave the making of others, and content myself with that one as far forth as that one will perform, remembering the *Adage*, *Frustra fit per plura quod fit potest per pauciora.*

And having once known the Preparation of a *valuable Medicine*, my chief Study is by daily reiterated Experiments, what I can to mend the Preparation, by which it may be made either with less Tediou-ness and Difficulty, or, when made, may be more grateful to take, or more efficacious in its Operati-on.

True, I make daily many Experiments of the Exaltation of Medicaments to a higher and nobler Vertue; but I chiefly practise such which I can most conveniently make in largest quantities: For I account it more Honourable in a *Physician* to be able to cure thousands of acute Diseases yearly, then to intend wholly the Preparation of the more *valuable Medicaments*, which although they will cure inferior Diseases, yet they need not be there used, where a more easie Preparation will perform the Cure, nor can a Man be sufficiently stored with them for all the Objects of Pity and Charity which annually present themselves.



I grant, that if a Man were fitted with Convenience, so follow both sort of Preparations, it were not amiss for a Man to store himself with Medicaments of all degrees; but my Misfortune hath been that I have still wanted convenient Opportunity, being still so straightned for Convenience, that I could only attend few Experiments at a time, and those have usually been intended for the preparing such Remedies which were of most general, though not of most excellent Use, and ever by the by I have still been prosecuting farther and higher Discoveries, of which I have in my foregoing Treatises touched on several; which usually I do but in small quantities, because tedious Operations are ever accompanied with Hazard; nor is it easie for one who had done a thing in small quantities, straightway to make it in larger proportions, forasmuch as the Fire is an *Heteroclit Agent*, nor is it tyed to *Geometrical Rules of Proportion*.

And, Sir, this hath been the true ground of my patient Acceptance of ten Months Confinement, that I might (*vacare experimentis*) which was scarce permitted to me while at Liberty, for he that attends a *Medicinal Practice*, will find his time taken up with *multiplicity of active and passive Visits*, that it is impossible for him to attend serious and tedious Searches, and to commit the Management of such things to a Careless Servant, is so uncertain a Course to prove successful, that it will soon make an Artist weary, who shall take that way. In this time then I have had opportunity of trying very many things, and have made it my business to reduce those *Theoretical Contemplations and Conclusions*, (which reading



ing and collateral Experiments had suggested unto me) unto Practice; but to prepare any quantities of the more difficultly preparable Medicines, is a Work which I adjourn to a fitter Convenience; which I hope God will shortly give me, or else I shall retire into some other place, to find that Opportunity which is here denyed me.

And thus I come in order to that Query of yours, namely, What I would advise one that is intended to give up himself to a Search of Nature's Mysteries, and is not Master of the more noble Preparations?

My Advise and Counsel to such a one is, that which I take my self, not having Convenience to prepare such Medicaments, which I rather desire, for I account it one and the same thing (as to effect) to want the nobler Remedies, either for lack of Knowledge of preparing them, or for want of Convenience to prepare them in competent quantities.

My Counsel, I say, in such a case is the same with the Noble Helmont's; *Si sordis primis haerent latebris, mundum absterge, & resalubris, natura tuto satagente reliquam.* There are many of these absterfive Remedies, which will not fail a Conscienceable Physician; of this sort are *Alcalies* dissolved, as with Spirit of Nitre, or of Vitriol, &c. or Extracted with Oyls, or a visous Spirit, which may be specified with any Vegetable, as the Artist shall please; and these Operations are not so tedious, nor so difficult, but that quantity may be made of Remedies, for the cure of many thousands, and that yearly.

But then he adds, *Si puriori rectissu deseruit, assumenda*

in the same manner, and in the same way, as the last, but not the same, *alcalia volatile, que inftar lapidei est, &c.* Then in such cases volatilize your *Alcalies*, and Specificate them with *Mineral Salphurs*, and you shall attain your desire.

But in a Man's Practice scarce the fortieth Disease will absolutely require those highly graduated Remedies, and therefore powerful and effectual Absterfives may fulfil a studious and careful Physician's Desires.

Now besides the absterfive quality of some Remedies, there are they, which have a perative Disposition, and as it were by a Charm allay the Fury of the enraged *Archens*, bringing it to Rest and Quies, and so blotting out the angry *Idea* impress'd on it: of which sort in the Mineral Family I admire the Ess of *O*, prepared according to *Hulmon's* Direction in his Tractate intitled, *Bat-Dr.* which is made by the Volatile Salt of Urine vindicated from its *Feces*, with which the dulcified Colcothar of Vitriol of Venus is sublimed twice or thrice, and both become a glorious distilled Body, or rather a Spirit, in Dose of five or six Gr. curing Fevers, Agues, Plurishes, &c. and giving ease in all Exorbitancies of the enraged *Archens*: nor is the Operation of it so tedious, but that it may be made in quantity, and in no long time.

In the Vegetable Family the true Preparation of Opium is an excellent Remedy, which if prepared with the Volatile Enraged Alcalys of Tartar (especially by its Samech) is eminently Diarrhetic and Diaphoretic, and allwages all Pain in the Body, and is an approved Remedy for more then forty several Diseases, and by addition of other Simples, it is made more and more noble, in its Operation, especially by addition of Myrrh, Aloes,

*Aloes, and Saffron, the Basis of the Elixir Paracelsi.*

And thus, Sir, I am come to your last Query. Why I do not as Helmer did, *Kentalia remedia* exponere; as he saith of himself: which you conceive to be a more convincing Argument, then writing of large Volumes: I grant you, Sir, this to be a very effectual way of Convincing the World of the Reality of what I contend for in writing; when a Man according to his Council, who advised, (*Loquere ut te videam;*) shall produce experimental Proofs of what he writes: and it is a thing which I have a long time been contriving; and, Sir, the more generally useful Medicaments I shall make in quantities, as *Eus Ventris*, *Sancti Nephthos*, *Sal Nephthos*, *Sancti Elixiris Propriatatis*, with all sorts of *Alcoholized Alkalies*, with *Acid*, and *Vinous*; and *Urinous Spirits*, concerning the use of which I shall give in writing brief and full Directions, Epitomizing as it were my next *Treatise of Pyrochymy Triumphant*, and sending it forth in single Sheets; and as nobler Medicaments may be made in quantities, I shall do the like by them, which you may confidently expect, GOD willing, this Summer. And thus, Sir, I have, I hope, satisfactorily replied to your kind and learned Letter, and shall now take my leave of you, committing you to His Protection, who only is able to keep both you and me: to whom my Prayers are, and shall be, that He would more and more make Truth glorious; and cause Light to appear daily, to the discovering those dark and rotten Foundations, on which a pompous but crazy Building hath been raised for many Ages, to the



the Ruin of many Families and Lives, through the  
 passive Deception of the deluded Shools, whom I  
 beseech God in his time to convince, that they  
 may love and embrace the Truth, which hitherto  
 they have hated and persecuted.

From my Chamber at  
 the White Swan in  
 Foster-lane.

S I R,

I am Your great Servant and Friend



to my utmost Power,

George Starkey.

A I N I S







after a defileation  
of 2: it ought to  
digged a considerable  
time. last of party  
should separate